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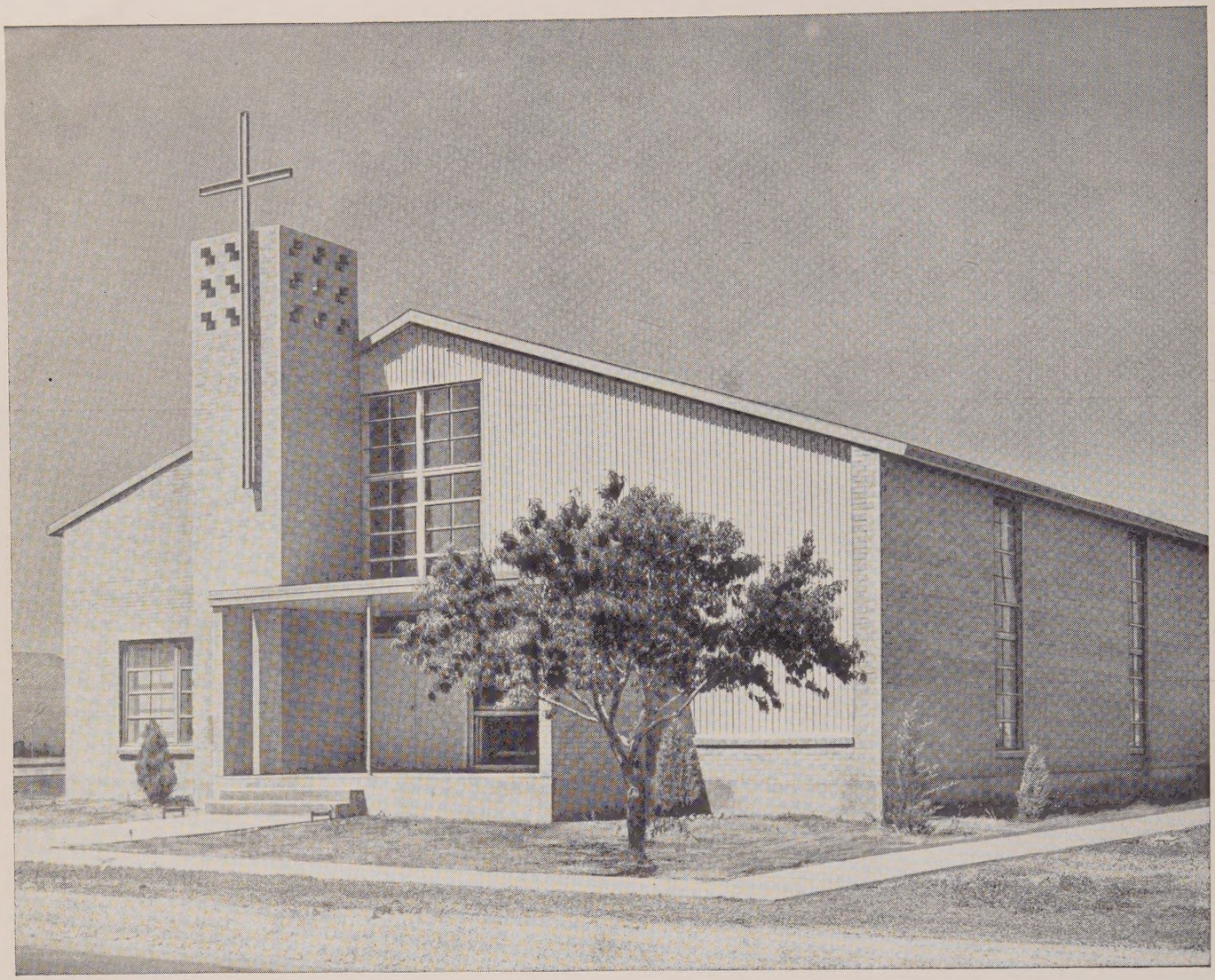
The Church Day-Nursery Boom—
Three Smaller Churches—
Book Roundup—

August
1958
Volume XXXIV
Number 11



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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

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They Say; What Say They? Let Them Say

More On the May Issue

Dear Sir:

For the last thirty days or more, I have been wanting to write you this word of appreciation for the May 1958 issue of *Church Management.*

It is superb. I liked especially the letter excerpts under the caption "But They Do Belong." But, everything was right. I read this issue from cover to cover.

Thank you for your reporting of the Department of Church Building affairs and the full reporting of the Detroit conference.

Edward S. Frey
Executive Director
Department of Church Architecture
The United Lutheran Church in America
New York, New York

Coming Events

The events are keyed in the following fashion:

GA, General Administration.

DCE, Division of Christian Education; DCLW, Division of Christian Life and Work; DFM, Division of Foreign Missions; DHM, Division of Home Missions.

GDUCM, General Department of United Church Men; GDUCW, General Department of United Church Women.

CWS, Central Department of Church World Service; CDE, Central Department of Evangelism.

BFC, Broadcasting and Film Commission; CHE, Commission on Higher Education; CGCE, Commission on General Christian Education; CME, Commission on Missionary Education.

**ABS, American Bible Society; *ALM, American Leprosy Missions, Inc.; *CCIA, Commission of the Churches in International Affairs; *DEN, Denomination; *GCC, General Commission on Chaplain and Armed Forces Personnel; *IMC, International Missionary Council; *JICU, Japan International Christian University Foundation; *RIAL, Religion in American Life; *WCC, World Council of Churches; *WCCE, World Council of Christian Education;*

*(*Indicates other than National Council units).*

September 1958

3-5 (CHE)
Consultation on International Questions
United Student Christian Council

4 *(ABS)
Board of Managers
New York, N. Y.

5-9 *(DEN)
National Staff (Board of National Missions)
The United Presbyterian Church in the USA
San Antonio, Texas

5-11 (CHE)
General Assembly
United Student Christian Council

10 *(DEN)
Particular Synod of Chicago
Reformed Church in America
South Holland, Ill.

10
Board of Trustees—United Board for Christian Higher Education in Asia

10 (GA)
Pension Board
New York, N. Y.

10 (CGCE)
International Journal Board
New York, N. Y.

11 (GA)
Accounting and Auditing Committee
New York, N. Y.

11-12 *(DEN)
Long Range Planning Committee
Presbyterian Church in the USA
New York, N. Y.

16 (BFC)
Broadcast Training Committee
New York, N. Y.

16 (BFC)
Film Committee
New York, N. Y.

16 (BFC)
Television Committee
New York, N. Y.

17 (BFC)
Radio Committee
New York, N. Y.

17-18 (DCLW)
Consultation on the Responsibility of the Church for the Conservation and the Use of Natural Resources sponsored by the Department of the Church and Economic Life, the Department of the Town and Country Church and the Department of the Ministry to the National Parks
Washington, D. C.

18 (DFM)
Executive and Finance Committees—Committee on World Literacy and Christian Literature
New York, N. Y.

18 *(RIAL)
Board Meeting
New York, N. Y.

18-19 (DFM)
Executive Board
New York, N. Y.

(turn to page 34)

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Are Denominational Films Inferior?

No one man in America speaks with more authority on religious films than William S. Hockman. He is so situated that his reviews and comments can be quite objective. In the May 1958 issue of *Educational Screen* he raises some very serious questions.

The first one is this: "Why are Biblical films getting worse now that the denominations have begun to produce them?" The second is like unto this: "Why is it that we do not find Biblical films better now in general qualities than they were some ten years ago?"

He then answers his own questions. The main contention is that since the denominations took up film-making their own theologies and Biblical interpretations have had preference over technical, artistic and dramatic qualities. He singles out *The Book of Ruth* (Crusader Films), *Queen Esther* (Cathedral Films) and *This Is My Son* (Family Films) as examples of Biblical films which have the ingredients of quality for general consumption.

In contrast to these films of high quality he lists some of the contemporary denominational releases which are crude in their presentation and loaded heavily with denominational propaganda.

Insofar as he goes, he doubtless is correct. There is an eternal problem which faces every type of denominational release whether it be film or book. The agencies have an obligation to sell the faith to their own constituencies. They have a freedom to load such releases as heavily as they think wise with their own theological and Biblical slants. But selling to the public is quite another thing. When they go out to sell to the general market they have a heavy responsibility to keep films and books at high standards in content and physical quality. A film on Christian stewardship for home consumption may stress the virtues of tithing or other methods of stewardship, but it would certainly lack the objective sense so necessary if it were offered to the public as a documentary film. There are many varieties of Bible interpretation. A film which is weighted in favor of one or the other is hardly suitable for public consumption.

There is plenty of dramatic material in the Bible, in the history of the Church, and in the missionary enterprise. Under the skilled hand of a man like J. Arthur Rank, the story can be brought out without sectarianism playing so large a part.

We think that Mr. Hockman has spoken well in issuing this warning that the evangelistic zeal of the denominations which are making films is responsible for the inferior quality of films, when such films are compared with the earlier efforts by commercial organizations.

Cocktails, Golf and Prosperity

We have had occasion to refer before to the illusion that national prosperity is inevitable if the right party is in power. It is closely associated with the concept that vacation junkets, padded travel expense accounts, cocktail parties and extended sessions on the golf course all help to make the nation wealthy.

Way back in the twenties when we were looking for two cars in every garage and two chickens in every pot, a business depression of no small account was just around the corner. Today we are fairly well settled in a business recession, but there is still the conviction in many minds that the best way to secure prosperity is to spend more time in fellowship and conviviality.

Because of our previous protests against this philosophy, we are not at all offended by the recent statement by Charles Brower, president of the advertising agency of Batten, Barton, Durstine and Osborn, who described the industrial disease of our nation as the "great goof-off."

His description of our situation is:

> **The land from coast to coast is enjoying a stampede from responsibility. It is populated with laundrymen who don't bother to iron shirts; waiters who won't serve; with carpenters who will come around someday, maybe; with executives whose minds are on the golf course; with students who take cinch courses because the hard ones make them think; with spiritual delinquents of all types who are triumphantly determined to enjoy something which they call "the great new leisure."**

The Tragedy of Single Occupancy

Architect Alden B. Dow of Midland, Michigan, startled the delegates to a convention of the Church Architectural Guild in Detroit last February by protesting vigorously the erection of church educational buildings which are used for one or two hours each week. He insisted that the average church would do better to put its money into a church building for worship, then gather its people—mature, youth and children—into the sanctuary where the educational program would be projected by audio visuals and storytelling.

We are ready to admit that Mr. Dow speaks without sufficient understanding of modern religious education. Yet, we have always felt that there is economic tragedy in church school buildings which have single occupancy. An hour or an hour and one-half on Sunday seems to be much too little time

Our Cover

St. Stephen's Lutheran Church

Carpentersville, Illinois

William M. Cooley, AIA, and Associates, Architects

(see also page eighteen and forward)

for the investment at present costs. Having gone to the expense of erecting the modern educational structure, the local church should consider a move to a more adequate program of religious education and get multiple use out of the facilities it has erected.

There has been, of course, a trend toward multiple purpose rooms. But this term has been misunderstood. Some rooms lend themselves to several purposes. For instance, a church library may be used by the pastor as a consultation room, by an adult class in the church school and as a board room. A chapel will serve several age groups. A gymnasium may serve as a meeting hall, dining room, dancing center and for youth activities. But it is next to impossible to use the gymnasium for classwork—at least not for effective work. Nor can the church parlor become the boy scout meeting place. Some churches have tried to get double use out of their educational space by having two sessions of the school. Some have increased the size of the rooms so they may serve, also for social purposes. This type of room is especially useful in youth work but can be used by other age groups as well. It would be well if departmental rooms were so arranged that each department could have all of its activities—study, worship and social—in its own area.

There is one area in which there is truly multiple use. That is found in those churches which maintain weekday nurseries. Two articles in this issue show the possibilities in this area. The rooms equipped for a Sunday nursery will usually serve well for a weekday project. While there is considerable objection to Protestantism's extending parochial schools, there seems to be little criticism of the use of its facilities for weekday nurseries. In some communities the income from this kind of service is of such size that it compels attention.

We have seen churches where one needs a figurative shoehorn to get all of the activities placed on a good schedule. But in more instances great new educational buildings stand idle for a good share of the week.

---

*Religion Versus Science**

It wasn't very many years ago that scientists and theologians were battling each other—verbally, of course. Time, however, has brought about changes. Archaeology and the scientific method have been used to enrich our concepts of the Bible and the Christian faith. Scientists have learned, too, that they don't have all the answers.

Yet these newer attitudes are likely to be understood mostly by the philolosophically-minded scientists and the more scientific-minded religionists. Among the masses of the people, including, perhaps, some of the local pastors, there may still be the idea that religion and science are on opposite sides.

Far too often young people, and some not so young, may feel that science is taking the place of religion. Or, perhaps, in the sensuous enjoyment of the luxuries that science provides, feel no need for religion. At any rate, in a time of such scientific advance as is being emphasized in this International Geophysical Year, religion might well be delegated to a back seat and forgotten.

To offset this tendency toward materialism, the Committee on Religion and Science was started. The Committee members already include many of the leading lights of Christendom—Dr. Edwin T. Dahlberg, Dr. J. Wallace Hamilton, Dr. Ralph W. Sockman, Dr. Norman Vincent Peale, Dr. Frank C. Laubach, Dr. John A. Mackay, Commander Norman S. Marshall to mention but a few. Also included are Rabbi A. Alan Steinbach, Dr. Israel Goldstein, and a goodly number of scientists, college presidents, writers and T.V. and radio persons—all people in places of leadership who can preach, write, or in other ways communicate the idea that both science and religion are seeking truth, that the ultimate truth is with God. It is suggested that individual and prayer groups pray for our scientists in their search for truth, that the discoveries be used for the good of all mankind.

One of the services of the Committee on Religion and Science is to furnish resource material to its members and others to keep the slogan "Religion and Science Belong Together" before the public. This resource material consists of magazine articles, sermon excerpts, book reviews, news items, quotes, suggested Bible verses, hymns, poetry, etc. Much of this is included in its bulletin, "The Satellite."

Readers of *Church Management* who are in positions where they can help to further these ideas and can use this resource material are eligible for membership. Write to Committee on Religion and Science, Room 1258, 11 West 42nd Street, New York 36, N. Y. There are no dues, as the entire cost of the project this year is being financed by the Swedenborg Foundation. 51 East 42nd Street, New York 17, N. Y. The Foundation is a nonprofit organization that publishes the writings of Emanuel Swedenborg, a Swedish scientist and theologian of the 18th century.

---

*A contributed editorial by Edward L. Wertheim.

John J. Duggan Junior High School, Springfield, Mass.

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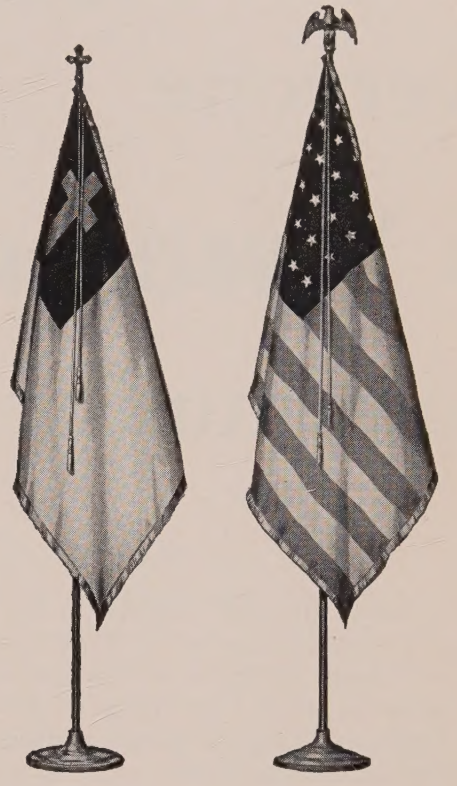

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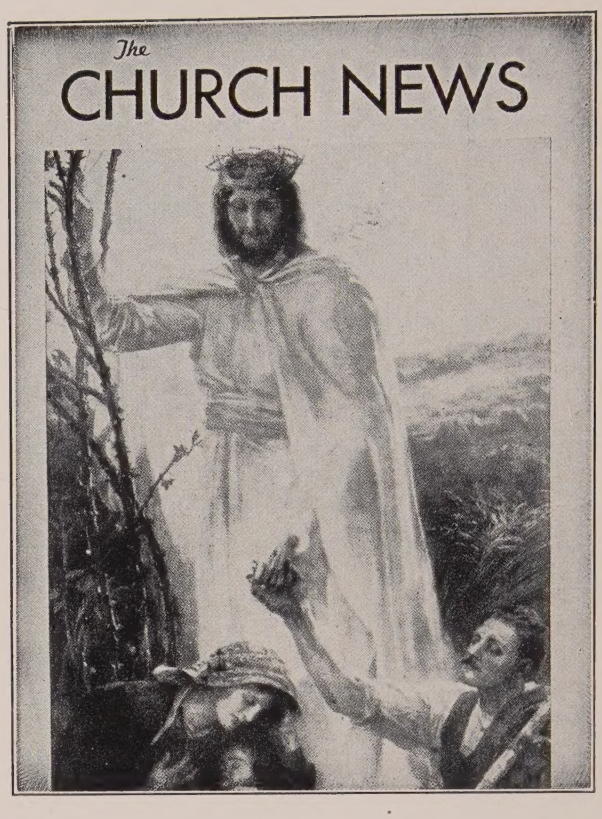

Those uplifting thoughts inspired in the quiet of your study, those kindly words of cheer and comfort, those happy messages of love and hope and encouragement—true flowering of the Christly Spirit within you—may be shared to enrich many a soul outside your Church.

As a busy Pastor you cannot call on everyone in your community, as you would like. It is physically impossible. Yet you feel the need of more friendly personal contacts.

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GRAND RAPIDS, MICHIGAN

The Minister and Christian Education

Charles Wendell Millar

. . . Christian education participates intimately in the purpose to which the church as a whole is committed.

Whenever I hear a pastor tell in glowing tones that his Sunday school is self-supporting, or that it is such a relief to have a minister of education to take over the headaches of the Sunday school, I fear once more for the health of the church. In too many parishes both clergy and laity tacitly assume that the church and the Sunday school are separable institutions, pursuing at best complementary ends in the same building. Yet, the church and any educational work which it does are one, and this unity ought to be reflected at a deeper level than the sharing of physical facilities and a degree of administrative overlapping.

The church is fundamentally a fellowship of men and women, created by their response to the love of God revealed in Jesus Christ, sustained by the manifestation of his effective presence in their midst, and united in their hope of sharing his glory in the coming kingdom of God.

The purpose of the church is to be a fellowship such that those participating in it will respond more single-mindedly to the love of God in Christ, be more sensitive to his effective presence in their midst, and share more fully in the hope for glory. Understood in these terms, Dr. H. Richard Niebuhr's suggestion that the purpose of the church is to increase among men the love of God and neighbor[1] is helpful. In accord with this definition, we can say further that the forms of this "increase" are twofold: that which addresses a measure of faith already present, and that which addresses the absence of faith—nurture and mission.

Christian education participates intimately in this purpose to which the church as a whole is committed. Any attempt to assess the role of Christian education must be done within the context of the church's purpose.

In the terms in which the purpose of the church has been stated above, Christian education functions in three ways:

1) **as the process by which the church addresses the absence of faith (in which case Christian education participates in the missionary purpose of the church functioning both inside and outside the church fellowship);**
2) **as the process by which the church addresses the presence of a measure of faith (in which case Christian education participates in the church's nurturing purpose functioning within the fellowship of the church);**
3) **as the formal process of transmitting the conceptual content of the Christian faith from one generation to the next (in which case Christian education is an intellectual structuring of the purpose of the church both in mission and nurture).**

When Christian education is understood primarily as the process of transmitting the conceptual content of the Faith, it is very easy for the church school to become divided from the whole church fellowship. In many cases this has happened. Having devised means and

[1]H. Richard Niebuhr, *The Purpose of the Church and Its Ministry,* page 31. Harper & Brothers, New York, 1956.

Mr. Millar is vicar of St. George's Mission, Centerline, Michigan. This paper was originally prepared as a class assignment for Dr. Paul H. Vieth at Yale Divinity School.

methods which are suited to its own ends and which are considered to be largely irrelevant to great areas of the life of the church, the Christian education program becomes a semi-institution within or alongside the church proper.

In recent years, however, another interpretation of the nature of Christian education has been suggested which enlarges the conception of the church's teaching functions. Christian education, these new voices insist, should provide education *in* and not merely *about* Christianity. The church school is not merely a place of instruction; it is a laboratory for experiencing growth in relationships between God and neighbor.

To think of Christian education as providing Christian experience shatters the compartmentalized thinking we have traditionally held concerning the church school. No longer can the Sunday school deal only with propositions; it is now asked to deal with very fundamental life problems that penetrate to the heart of the Christian faith. Christian education understood in these terms is one with the purpose of the church.

Yet this essential unity has been overlooked by many advocates of this new interpretation. This oversight risks undermining a very real contribution by forcing new wine of theory into old wineskins of practice.

Most church school classes gather their members from a diversity of backgrounds and from a wide geographical area. Outside the classroom the pupils are only slightly acquainted, if at all. To expect the classroom to accomplish a deepening of human and divine relationships is to ask what under these conditions is impossible despite new methods of group work. The setting is too artificial, the time too brief.

We must provide then a new setting for a new interpretation by liberating Christian education from the strait jacket of the classroom and by realizing that it embraces the fellowship of the whole church. In this fellowship a fundamental unit is the family. And in the family, intimately involved in the whole fellowship of the church, the nurturing of Christian relationships occurs in the natural interaction of parent and child. The church fellowship and the family, not the classroom, are the natural contexts in which to speak to the absence of faith and in which to nurture a faith in some measure already present.

The educative function which the parents and church fellowship less naturally assume and which therefore more properly belongs to the church school is the effective transmission of the content of the Christian faith, i.e., Bible content, dogmatic concepts, and principles of ethical interpretation. In this role the classroom serves its proper function, and the church fellowship and the family are preserved as the primary laboratory for growth in Christian relationship with God and neighbor. All three together provide the fullness of Christian education in unity with the purpose of the church.

Within a parish the minister is the one to whom the people look as the holder of final responsibility for the work of increasing the love of God and neighbor. It would be more fitting, however, to turn this common conception of the minister's role around and say that *from* the minister, functioning as priest and pastor, responsibility radiates out into the life of the parish and the wider community. In a role which no layman can fill, the minister is a key unlocking the source of increase within a Christian community.

In Christian education the minister is no less a key man. When we understand that Christian education is one with the purpose of the church in terms of its goals, we affirm that a role of major responsibility belongs to the minister. If he refuses to assume this responsibility by turning it over to an assistant, or by "letting the church school run itself," the whole fellowship of the church risks being crippled. As a key man in Christian education, what are the minister's responsibilities?

The minister's role in the process by which the church addresses the absence of faith will involve the following:

1. **An ever deepening understanding of the plight of men, both in its eternal dimensions and in the special manifestations of sin in this day.**
2. **An ever deepening knowledge and understanding of the content of the historic faith.**
3. **An ever deepening understanding of the relevance of the Christian faith to the plight of men.**
4. **An effective means of communicating the relevance which he has discovered.**
5. **An effective means for encouraging similar insights in persons within the church and directing these insights to the needs that exist in others both in and outside the church.**

The minister's role in the process by which the church addresses the presence of a measure of faith involves the following responsibilities:

1. **Insight as to where the growing edge of faith lies for persons in his parish.**
2. **Sympathetic understanding of the difficult and unique problems these persons have in relating the faith to their life experiences.**
3. **Creative interpretation and communication of the points at which the faith does touch the life experiences of those persons in the parish.**
4. **Concern that the activities of parish life be organized not as ends in themselves but as "cells" of Christian fellowship in which mutual growth in the faith can take place.**
5. **Concern for the preservation and creative use of family unity since this is a type of the church and a natural setting for growth in love.**
6. **Concern that the church be preserved in its wholeness and not allowed to disintegrate into a loose federation of competing activities.**
7. **Concern that the resources of faith in each person be directed to the needs of his brother and neighbor.**
8. **Concern that worship of the church becomes increasingly the natural expression of devotion to God of each person in the parish and not merely the formal exercise of loyalty to an institution.**

The minister's role in the process of transmitting the conceptual content of the Christian faith from one generation to the next within the fellowship will involve at least the following responsibilities:

1. **The organization of a church school in which the content of the Christian faith may be effectively taught.**
   - (a) **The establishment of facilities, an administrative group, a curriculum.**
   - (b) **The enlisting of teachers and their training.**
2. **The interpretation to the church and to the church school of the role it is to play in the total context of the church, both theologically and sociologically.**
3. **The continuing encouragement and guidance of the church school administration and staff.**
4. **Constant concern that the integrity of the family as a fundamental educative unit for Christian living in the church be protected from institutional encroachment of the church school.**

Certainly this does not exhaust the facets of responsibility which the minister assumes in Christian education, yet it does point the direction in which the church must move if unity of the purpose of the church and its teaching function is to be rediscovered in our time.

Clark E. Moustakas and Minnie Perrin Berson made a survey of weekday nurseries in 1951. They found that there were 1310 in the nation. Since that time they have been growing by leaps and bounds. You could probably multiply the figure given by five and get close to the present number. The majority of them are church sponsored. This is one area where public education seems to cooperate with church sponsored education without any conflict.*

Because we feel that this church sponsored service is going to continue to develop, we are publishing in this issue the stories of two church sponsored weekday nursery projects. They certainly give a good picture of possibilities.

Yet we warn churches which may seek to inaugurate this kind of program that it requires careful planning. The weekday nursery is protected in most states by laws which specify the quality of the buildings to be used, the training of the teachers, and the ratio of teachers and supervisors to children. Practically all of the weekday nurseries charge tuition fees for the care of the children. Twenty-seven states require some kind of licensing before such a school can be opened.

With our modern economic situation making it necessary for more and more mothers to work, these schools do render a needed service in the community. In most of the churches which maintain weekday nurseries there is some financial profit.

The Editor

*Moustakas, Clark E. and Berson, Minnie Perrin: *Directory of Nursery Schools and Child Care Centers in the United States.* Merrill-Palmer School, Detroit, Michigan.

The Role of the Church in Pre-School Education

Millicent Tralle

Progressive churches are recognizing and meeting the need for pre-school nurseries and kindergartens in communities where the public schools offer few if any free kindergartens and private nurseries are prohibitive in cost to the majority of parents.

One of the first church-sponsored weekday schools in the Southwest is at Trinity Methodist Church in El Paso, Texas. Under the skillful and dedicated leadership of Miss Elna Coppedge, it has been increasingly successful since its founding in September 1952. Yet its format is simple and within the scope of any church, however small. The all-important key is the character and qualifications, both academic and spiritual, of the teachers.

The spirituality is not necessarily denominational. "I do not teach doctrine," Miss Coppedge says. "Three-to-six-year-old children don't need any. I don't undertake to make Methodists of them, but I believe they will grow up to be Christians. There is never a day they are not reminded of God's goodness and the beauty of all things inspirational, through religious poems, songs and prayers—the stuff from which religious life is made."

The acceptability of Christian training is somewhat remarkable since one year, out of an enrollment of approximately one hundred children, twenty-three were from Jewish families. Only twenty-three were from homes of members of Trinity, a downtown church. The balance were from parents of virtually all denominations and faiths, including Catholics, Mormons and Christian Scientists.

The Beginning

For six years Elna Coppedge planned to open a church-sponsored kindergarten, a dream from college days, until in 1952 she "sold" the pastor at Trinity on letting

Four year old nursery class at free play, Mrs. Tomlinson, teacher, at Trinity Methodist Church, El Paso, Texas.

her work for anything up to $150 a month, the balance to go into equipment and supplies. Income has fallen under this figure only one month since then.

Dr. Robert E. Goodrich, while pastor of Trinity, had encouraged Miss Coppedge and subsequently opened a weekday kindergarten in First Methodist Church in Dallas. In September of 1952, under the ministry of Dr. Walter R. Willis, her dream was realized with an enrollment of twelve four-and-five-year-olds, which grew to twenty within a few weeks. During 1957-1958, enrollment reached 116. Dr. Don E. Schooler is currently pastor.

To open the school it was necessary for Miss Coppedge to retire from the public schools where she had taught for thirty-one years. During the summer she took the church school membership rolls and got busy on the telephone. The church paper and Sunday bulletins plugged the forthcoming kindergarten. She admits that her greatest asset was being known in the community, but she is too modest to recognize that over and above being known was her stature as a woman and a Christian. One has only to see her smile and hear her gentle voice to admire and love her.

"Newspaper advertising doesn't pay," she advises, "at least, not unless one can afford to advertise day in and day out over a long period of time."

For the first four school years tuition was ten dollars a month for children of church members, twelve dollars for non-members. Then, in keeping with rising costs, it was increased to twelve dollars and fourteen dollars, respectively.

School hours are from 8:30 to 11:30 a.m., Monday through Friday, from September through May, coinciding with the public school year. Holidays also follow this calendar.

During the first two school years, Miss Coppedge taught alone, with enrollment increasing to thirty-five, even though she believes no teacher can handle more than twenty pupils well. In the fall of 1954, Mrs. W. Alton Tomlinson joined her and took over the kindergarten, while Miss Coppedge organized a pre-primary class for children who became six years of age between September and January, making them ineligible for public school until the following fall.

Kitty Tomlinson, a soloist in the Motet Choir, is an accomplished musician and has worked with children for twenty years. Following graduation from Pikesville College for Teachers in Kentucky, she taught in the public schools both in Kentucky and Texas before joining the Trinity day school staff, where she has charge of the music. Many of the songs of animals and nature, action songs and prayers have been composed by Mrs. Tomlinson.

Expansion

In the fall of 1955, a nursery for three-year-olds was opened, literally by public demand of mothers of lone children or children with infant brothers or sisters. Mrs. Gil Myers teaches this class, whose enrollment is limited to fifteen, preferably ten or twelve. In addition to her natural gift of caring for and teaching children, Mrs. Myers is one of the qualified teachers of kindergarten work for the District Church School and is often called upon to teach in the district training schools.

During the year 1956-1957, enrollment reached ninety-two and Miss Coppedge opened a second kindergarten class, dividing the four-year-olds from those five years old. She took one of these classes, the five-year-olds, and turned over the pre-primary class to Mrs. G. Douglas Sloan, wife of the minister of music and a qualified director of religious education in her own right. Florence is a graduate of Union University, Jackson, Tennessee, with a B.A. degree and one year of seminary training. She has long been active in the church school, teaching classes at various age levels.

The class of four-year-olds grew in number until it had to be divided, and a fifth teacher was added to the staff, Mrs. James M. Scott. Mrs. Scott received her B.A. degree with an education major from Texas Western College. She was active in church school, teaching four-and-five-year-olds for two years before joining the weekday school. Marta is also an artist and is illustrating Kitty's original songs, which they hope to publish in book form.

Miss Coppedge herself is a graduate of Meridian Women's College with a B.L. degree. In 1940 she received a B.A. degree from Texas Western College. She attended the San Antonio Kindergarten School and spent a summer studying church-sponsored pre-school work at Scarritt College, Nashville, Tennessee. She taught private kindergarten four years, then public school as long as the city sponsored kindergartens. After that she taught pre-primary and first grade until retirement in 1952 and the founding of the weekday school at Trinity.

Besides this highly qualified staff of five teachers, Miss Coppedge now has a very capable assistant. Mrs. Homer Scarbro, to take over whenever supervisory duties call her away from class.

A class of three year old children with indoor play equipment, at the Trinity Methodist Church, El Paso, Texas.

Current Size

This past year, 1957-1958, the enrollment reached 116, comprising:

One class for children three years old.
Two classes for children four years old.
One class for children five years old.
One pre-primary class.

There is no connection between the weekday and the church school except the use of classrooms in the educational building for children of comparable ages. With cooperation between Sunday and weekday superintendents, this combined usage presents no problems. The ideal would be separate rooms, even a separate building for the weekday school. These quarters, of necessity, would measure up to the local building laws as to toilet facilities and fire safety.

Board of health requirements for handling food are no problem at Trinity since only cookies are served the children, furnished by a different mother each day. The smallest fry are also served fruit juice, but milk is considered too heavy for a midmorning snack.

An all-day nursery would be something

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Sunday and week day nurseries are rapidly increasing across the nation. Your church will be considering such a program. Copies of this issue may be valuable in helping you to appraise the worth of the idea.

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Church Management, Inc.,

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else again, with necessity for lunches and cribs. So far, those in El Paso, both private and institutional, have met the needs, as far as Miss Coppedge knows. "If mothers want one at Trinity, we'll give it to them."

And she would. One wishes to be a child again, to bask in the love and fun that emanate from this sweet-faced, gray-haired woman. In private enterprise she would be hailed as a quiet dynamo of a one-woman organization. Single-handed at first, she has built up a going concern whose impact is felt throughout the city. Mothers ride the bus or form car pools to bring their children downtown to Trinity's weekday school.

The church itself, over and above its benediction, furnishes rooms, light, fuel, telephone, and janitor service. Miss Coppedge has furnished playground equipment—slides, sand piles and swings, and plans a merry-go-round for next year. She buys furniture from The Methodist Publishing House and presumes that all denominational houses carry it. Supplies for the school are purchased from public school supply houses and local stationers.

School opens each morning with every child singing, "loud" if not "good." There are stories and games and a wide variety of handiwork. As this is being written, the children are bursting with pride over their handmade gifts for Mother's Day. Every activity and training to be found in any first-rate nursery, kindergarten and pre-primary class are found in Trinity's weekday school—plus a happy Christian indoctrination as natural as the air the children breathe.

There are several other church-sponsored weekday schools in the El Paso area, none so large as at Trinity. Perhaps the latest is the kindergarten at Grace Methodist Church, opened this past year under the direction of Elna Coppedge. A community church, the enrollment was drawn almost exclusively from the membership.

Dedication Above All

Trinity's school, large though it has become, offers a simple pattern. If there is such a need in any other community, there is doubtless a church and dedicated women within that church to fill it along the same lines. The requirements are adequate training, experience and dedication. Above all, dedication.

"I wish we could pay our teachers more," Miss Coppedge says. "They start at $150 a month and are given a $12.50 a month increase each two years. Of course, it's only half days, but, even so, they are a special kind of women to do it for so little monetary return."

Training Essential

Miss Coppedge recognizes that trained workers are entitled to fair returns and that trained workers are essential to the running of a good weekday school. Untrained, well-meaning volunteers can oversee a glorified play school, but today's parents rightfully expect more than this from the church. Like every other phase of church work, the weekday school must be geared to efficient business methods. The plus of Christian dedication is what makes it successful in spirit and results as well as in numbers.

As Dr. Schooler says, "Trinity's day school is a very valuable asset to the entire program of our church. We make it possible for small boys and girls to learn the give and take of life as they live among others of their age. Playing together, taking turns, seeing pictures and hearing stories that also have to do with life, with living, with the heavenly Father, are helping to give a basis for right choice and deeper living.

"We know that love is the chief ingredient in helping a child to grow and mature in the best possible way. If not in the home, then we hope that the children find that security and love in the hours they are with us in the school. More than once, we have heard public school teachers say, 'Your children get off to a better start and are more responsive and cooperative than many of our beginning children.'

"Our teachers have the love of God in their hearts and the love of children in their lives. The child begins his learning process in the church atmosphere. This we believe to be of great help in their maturing emotional life. Our day school is a great service to our own people, others who are outside our group, and to our community. This we believe to be such a service that could not be made possible otherwise."

"SUPPORT US, LORD"

Ancient Prayer:—

O Lord, support us all the day long of this troublous life, until the shades lengthen, and the evening comes, and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in Thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. Amen.

O Lord, support us all the while
Of this life's troublous day,
When shades of evening lengthen, Lord,
Still be our Strength and Stay.

Grant when this busy world is hush'd,
Its fever'd life is o'er,
When this life's work is finished, Lord,
Thy blessing be in store.

Then, in Thy mercy, grant us, Lord,
A lodging safe, secure,
Where holy Rest and Peace await
And evermore endure.

J. E. S. Harrison.

Fine Arts for Tiny Tots

Catherine S. Tiemeyer

"Train up a child in the way he should go," (Proverbs 22:6) has been voiced down through the ages by Christian believers and teachers of God's word. These words may well become the answer to those who are asking what effect this new space age, with all of its technological demands upon education and knowledge, will have upon the future of the Christian Church in America and throughout the world. Historians have shown us how the church has survived persecutions, wars, and the political and industrial revolutions which are the aftermath of wars.

There is a movement throughout the country today to raise the standards of education. By what are we going to determine our new standards? Should our standards be measured by the church or the school? Could it be that the two working together can combine the moral precepts taught for centuries by the church and the progressive knowledge of science and education today?

Overcrowded schools and inadequate facilities and buildings have caused many churches to offer the use of classrooms for what are fast becoming popularly known as weekday church nurseries or kindergartens. Tiny tots are being taught classic art and music appreciation. Inherent talents are brought to the surface by qualified teachers. Self-expression through dramatization, stories and memorized poems helps greatly in developing the young child's mind. Miniature studies of the geography of different countries along with the cultural customs of the people prepare the child for better association with all nationalities and races. Unit studies of the seasons and holidays are arranged by the teacher, using her own discretion.

Future music lovers of Bach, Beethoven and Brahms, along with the art lovers of works by Leonardo Da Vinci, Michaelangelo and Raphael, are being trained now through play. Each bit of play is carefully planned and designed to help the child develop as far as his or her potentialities will permit. Some of the play supplies vigorous activity for promoting skill in the use of developing muscles. Lively games and rhythmic activities aid muscular development and coordination. In some programs the children march, run and skip to music. Opportunity for developing hand muscles is given in clay work, painting, working jig-saw puzzles and playing rhythm band instruments. The experience and practice in the use and control of fingers, hands and wrists are a necessary preparation for writing later on in the public school.

A child lives in a world of perception, absorbing everything around him. Through carefully planned play he is guided into using his curiosity to learn the relations which things have to one another, to make comparisons and to learn new words to express his observations. In group play the child learns self-control, respect for others, cooperation, and rapidity of thought and decision. Even the most unruly is willing to conform and accept play as a way of learning because he can enter into the action himself.

Woodcraft at the nursery school in the Central Christian Church, New Albany, Indiana.

License

In a recent survey made by the writer among several churches of various denominations throughout the Greater Louisville area—namely, Baptist, Evangelical and Reformed (United Church of Christ), Methodist, Presbyterian, Episcopal, and Christian—it was discovered that practically all of these schools were required to have a license from the state to operate. The cost of the license was approximately thirty-five dollars for the first year and fifteen dollars for each additional year of operation. One or two of the colored congregations which were operating similar schools were receiving financial aid through the Community Chest and other interested congregations. Practically all had been organized within the church. One had its origin in the summerhouse of a suburban home and was later transferred to the church.

In cases where the attendance was limited to between twenty-four and thirty, two or three teachers were all that were needed. One group of sixty-five had eight teachers. No child is permitted to attend unless that child is registered in the school. Religious affiliation with the church operating the school is not required. Most schools do not favor the closing cap and gown exercises for children of this age. Others plan an "open house" with an exhibit and program given by the youngsters for parents and visitors. Registrations are being taken now for fall attendance. In a

Closing exercises of group from St. Paul's Episcopal Church, New Albany, Indiana.

recent statement, Glen Barkes, superintendent of the New Albany public schools, commended the churches for this particular undertaking of "seasoning" the child for school later on when more difficult subjects can be taught at a lower grade level. Children who have had the preschool training seem to apply themselves much better to classroom procedure and are less likely to need time for adjusting themselves to others.

The following paragraphs deal mainly with the organizational setup, daily schedule and program, with some reference material listed. Additional aid can be secured from various nursery-kindergarten associations which have sponsored panel discussions, workshops, "buzz sessions," and lectures by prominent educators.

Board of Directors

The policies of the school are determined by a board of Christian or religious education consisting of several members or parents within the church. This board operates independently from the Sunday church school. The local pastor acts as an advisor. In some instances the church secretary or treasurer keeps financial records. Registration fees and tuition, salaries and qualifications of teachers are considered by this board which meets quarterly.

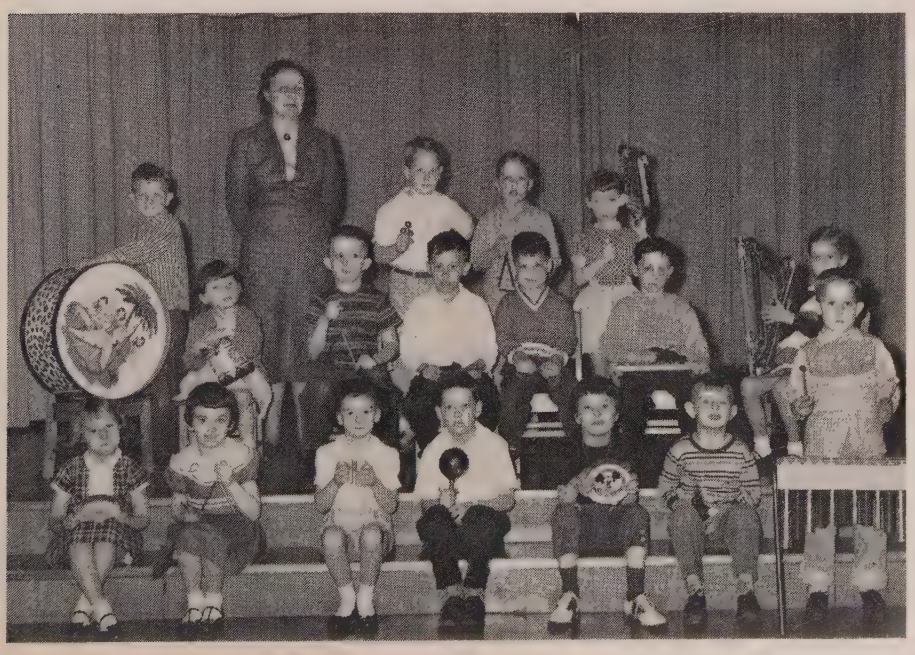
Qualifications of Teachers

Nursery teachers must be fully qualified with a teacher's license in education from the state, and usually present a letter of application to the board, listing their particular qualifications and degrees. Some teachers have masters' degrees in education and music. If the classes are unduly large it is customary to employ an assistant. Sometimes this can be a young mother who may have a tot in the group. But she, too, must have some teaching credits or degrees from a normal school.

Age and Aim

Kindergarten is for children who are four or five years old, or will be on or before January first. The enrollment in most schools is limited to give each child the individual attention needed. Enrollment varies from twenty-four as a minimum to approximately one hundred as a maximum. This must be determined by the space available and the number of

Rythm band at the Central Christian Church in New Albany, Indiana.



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teachers used. Planned recreation, educational guidance, and Christian training are the aims of practically all groups. One interracial group of one hundred determined the colored percentage of enrollment by population ratio.

Registration and Tuition

Registrations in some instances are made as early as two years in advance. Tuition fees vary from $8.00 per month to $12.50 per month per child, payable in advance for the entire year on a monthly basis. The first month's tuition is also the registration fee. This monthly amount covers expenses for crayons, paper and other supplies. Teachers' salaries range from $80 per month for assistants to $145-$165 for qualified supervisors. Rent amounting to one dollar per month per child is sometimes given to the church to help offset the expense of light and heat.

Health and Insurance

All licensed schools are under the supervision of the local health department. Children must have diphtheria and smallpox inoculations before entering. In the case of oppositions to these inoculations by certain religious sects, enforcement is not mandatory because of the constitutional rights of minority groups. Precautions are taken where there are no drinking fountains. Individual paper cups are provided for the children and are destroyed after being used. Insurance is available to protect children going to and from the school.

Dress for School

Overalls or comfortable play clothes marked with the child's name are advisable. The child must also bring a mat for the resting period.

Daily Schedule and Program

School convenes from 9:00 a.m. until 12:00 noon, Monday through Friday. (Two schools have classes on Monday, Wednesday and Friday from 9:30 a.m. until 11:30 a.m., with no refreshment break.) The program, which is left to the discretion of the teacher, consists of free play, creative work (blocks, clay, easel painting, making scrapbooks, finger painting, drawing, coloring, songs and rhythms, dramatization, handwork, and puzzles), refreshment period (fruit juice and cookies), resting time, outdoor play, tours, and other activities, providing the child with rich experiences necessary for reading readiness and preparing him or her for school. Each day is planned to meet the needs of the children, and parent contacts are made from time to time.

All those enrolled are notified of the opening date of school. Teachers are glad to talk to parents about any problem *after* school. This is necessary in order that the children may have full supervision during the school hours. Further information can be obtained by calling the church or parish hall.

Reference Books and Program Material

1. *Kindergarten Teacher's Guide* (Church and Home Series) Board of Christian Education and Publications
2. *Songs for the Nursery School,* by Laura Pendleton MacCartenay
3. *Music in Motion,* by Edna G. Buttolph
4. Various books in the world of science:
   Animals and Their Young, by Parker
   A Child's Book of Sea Shells, by Hutchison
   A Child's Book of Birds, by Henderson
   Toads and Frogs, by Parker
5. *Do You Work with Children under Six?* Published by Kentucky Division of the America Association of University Women.
6. *Kindergarten Fun,* by Cole and Applegard
7. Calvert International System of Art and Music

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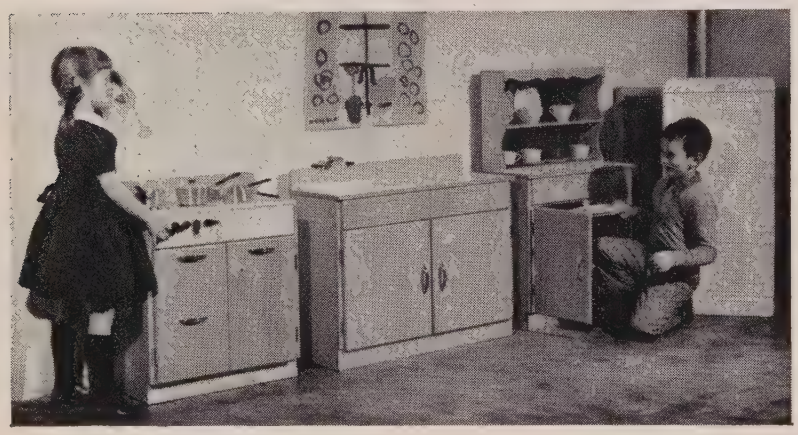

(from page 10 of our new Catalog under the Contents heading: "Children Get The Feeling of Interdependence")

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Lets Trim Those Fringes

Jeannette W. Lockerbie

"This is my pastor, and I want you to give him the courtesy of our store, Mr. Billingsly." The speaker is the business manager of a large department store in New York City. He saw me come into the store and very graciously made arrangements for me to have a percentage off on my purchases.

"Certainly not; I will not send you a bill," and my doctor went on to explain, "I have never made a practice of billing a minister for my professional services."

"There isn't a policeman in the whole New York City force who would stoop so low as to give a ticket to a minister, a Rabbi, or a priest." The traffic officer was most apologetic as he put his book back in his pocket. "I didn't realize you were a minister." I had been shopping with my wife and we had overstayed our parking meter time and came back to our car just as the policeman was doing his duty. He asked for my registration and the apology was the result, instead of a request to appear before the judge in Traffic court.

These are the so-called 'fringe benefits' of being a minister.

There are others but these will suffice to illustrate our point. From my experience and observation, these do more harm than good. Not that I don't appreciate the 10c cut on my clothing bill, the free medical service, and the freedom from worry about a traffic violation! No! I just think we pay *too high* a price for them!—for all this 'gratuity.'

Let us examine it in the light of our calling. Are we not exhorted to 'be about our Father's business—to be instant in season and out of season'?

What is the relationship between the pastor and those who constantly 'do him a favor?' Surely it is less than desirable; comes an occasion that calls for a rebuke, when a church member must be dealt with as a church member, and not a dispenser of favors, there is bound to be a difficult situation.

What about the doctor or other professional man—caught in a code to which he personally may not subscribe? An instance comes to my mind: I was visiting our doctor (I often dropped in to chat with him) when his office door flew open and in came another of our local pastors, obviously angry. "What's this?" he demanded. "My bill," replied the doctor picking up bill for 'services rendered' which my colleague 'in the ministry' had tossed on the desk. "But I thought you didn't charge ministers of the gospel." "I don't," was the crytic reply. Apparently here was one doctor who reserved—the right to determine who is worthy of the title 'minister of the gospel.'

In the course of conversation with a friend who is an optician, he disclosed his feelings on this matter. "How I wish I enjoyed some of the privileges you fellows have—the 'cuts' and so on. I would love to be able to go down to the city hall and say "Mr. Mayor, you know I am a Christian. I'm sure you won't mind if I don't pay my taxes." There's always some Christian worker coming in and getting his glasses for half price, but I have to pay 100c for everything I buy." This is, I believe, a typical reaction of the man who is "expected" to give discounts to Christian ministers.

Then there is the policeman; what is he thinking as he puts his book back in his official pocket after having read 'Reverend' on your car registration?

By being the recipients of these favors, which after all *do not* amount to so much, are we losing opportunities of reaching people for Christ? Do we *want* to be put in a class with 'any minister, priest, or Rabbi?' or would it be better to take our medicine in traffic court, (which we deserve if we have deliberately violated the law) and have an opportunity of speaking a word in season to a policeman whose mind is not already prejudiced?

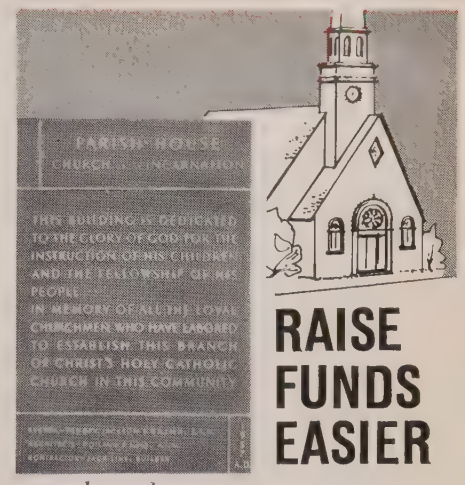
"But I depend on all these cuts to keep by budget in line." I've heard so many say. How much better would it be for us to trust the Lord for our needs and honor him by *paying* our way. After all this "giving in goods and services" is a throw back to the days when ministers were paid "in kind" and not in cash, as is the case in our day.

All too often ministers are portrayed as pathetic creatures, poor and needy. We could restore much of the lost dignity of our calling by this one simple expedient. When these favors are offered (and-think it through—in many cases the firms involved use us as "charitable deductions") we can express our appreciation and politely decline. By so doing we may have opportunity to testify that our God is able to supply all our needs, and make it possible for us to have dignified relations with the business men and professional men with whom we have dealings.

How often is the man on the street caused to stumble over what he calls "rackets in the ministry."

If we are tempted to rationalize, "Well, we are expected to give of ourselves—our time and our slim resources—'beyond the call of duty'" may we ever be reminded that we represent him of whom it is written:

"He came, not to be ministered unto, but to minister."



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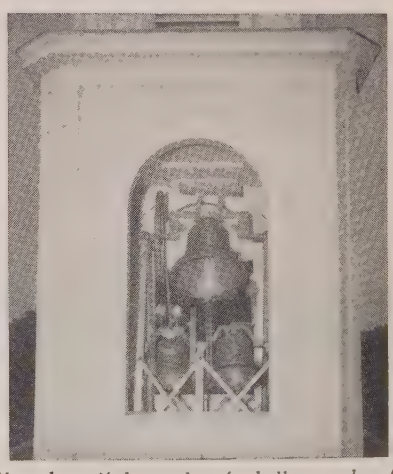

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A Survey of—

Some Smaller Churches

In this issue of *Church Management* we are featuring three churches, ranging in base cost from $49,000 to $185,900. The first two, St. Stephen's Lutheran Church in Carpentersville, Illinois, and the Evangelical Covenant Church in Dearborn, Michigan, are really small churches designed as first units of larger structures. Though complete churches in themselves, their chapel units, for example, will be superseded by a larger worship area in the completed structure.

The advantage in proceeding in this fashion, i.e., building a first unit which consists of a chapel and some educational facilities, is that worship can be conducted in a dignified manner in conducive atmosphere immediately. Members do not have that tentative sense that they experience when a social hall, for example, is converted on Sundays into a place of worship. On the other side is the lack of flexible space which such a procedure involves, and on the tight budget of a new or growing church, this is a real consideration.

The third church presented, Edwards Congregational Church, Davenport, Iowa, is a complete church. It has been so designed, however, that additional space may be added without destroying the unity of the building. This is an older church which moved from a less favorable and crowded location.

We have included a cost and capacity breakdown. We should like to caution our readers that these are extremely useful guides but they are far from definitive. From one area to another for the same building the cost might vary from seventy-five or eighty cents a cubic foot to a dollar and a quarter or even a dollar fifty. Seasons of the year have some effect, and the general economic conditions in the country an even greater effect.

There are variables in the design of the building. Obvious ones include the kind of facing specified, the interior finish, the kind of heating or lighting, etc. Less obvious is the relationship between size and cost. A complete smaller building is not as economically built, generally speaking, on the basis of cost per square or cubic foot, as a larger building. Care should also be taken in analyzing the cost per *usable* square or cubic foot. Overall figures can be very deceptive. If a building has an inordinate amount of hall or stair space, its cost per usable square foot may be very high. If a chapel or nave is extremely high the cost per square foot may soar, even though the cost per cubic foot may be quite low. Educational space can be built much more cheaply than worship space, both because of the lower ceilings possible and also because it is less adorned.

These facts, known to any reputable church architect, are cited simply to point out that cost per unit figures are at best only guides. Certainly if a building goes much higher than a dollar per cubic foot, a building committee should find out why. There may be a poor reason; there may be a good reason. Each church has its own problems and its own needs peculiar to its tradition, the cultural status of its members, its location, its resources and its future. The building erected will reflect all of these factors; it is the sum total of the thinking and the resources which are poured into it. If it costs too much, some extravagant soul has had too much influence. It may be that it costs too little, that it is not worthy of its mission; in this case, some penurious, unvisioned person or group has gotten the upper hand.

The best that we can do to help you is to show you what others have done.

A close up of the chancel area of St. Stephen's Lutheran Church. Lectern, pulpit, pews and altar were designed by the architect and built by men in the congregation. (See cover photo)

St. Stephen's Lutheran Church
Carpentersville, Illinois

William M. Cooley, AIA & Associates
Architects

This congregation of 185 confirmed members had been worshipping in a former real estate office in the Meadowdale Subdivision of Carpentersville, Illinois, near Chicago. Desiring a church which would grow with them, yet with limited resources, they approached William M. Cooley, A.I.A., C.A.G., with their problem. His broad experience in churches of all sizes was brought to bear on the problem at hand, which was to develop both a master plan and an immediate plan. The result is this expandable L-shaped structure consisting of a chapel, offices and one large multi-purpose room which will seat 160 at dinner, or be subdivided by movable partitions for the church school. Basically the chapel uses the increasingly popular A-frame type of construction, and the administrative and social area is covered by a flat roof. While the $.99 cost per cubic foot would not be unusual in a larger building, in one of this size it indicates both extreme care and simplicity in design.

Distinctive are the pulpit, lectern and altar, designed by the architect and built by members of the enthusiastic congregation. These are of New York blue stone and match the turquoise blue of the walls, the silk shantung dossal and the blue-green carpet. (See cover for color values.)

Cost (excluding furnishings)
$49,000

Cubic Feet
49,263

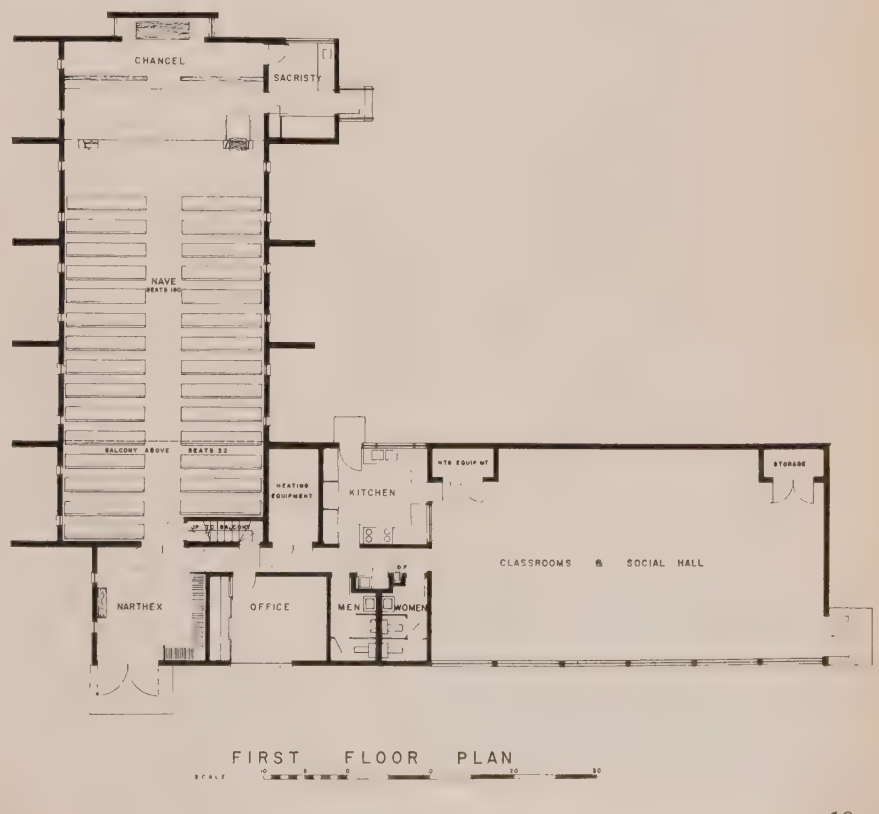
Cost per Cubic Foot
$.99

Square Feet
3,831

Cost per Square Foot
$12.80

Seating—
Nave-180
Balcony-22

(First unit, consisting of chapel, educational facilities)

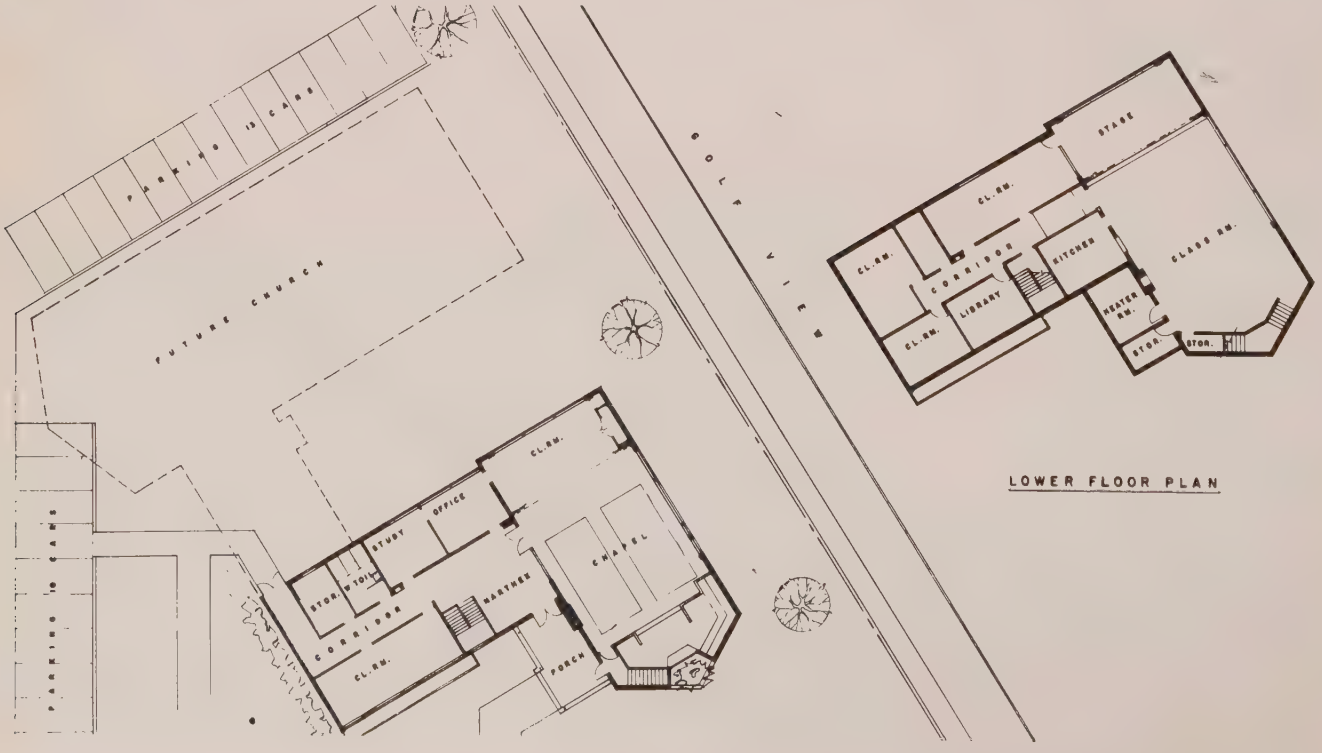


FIRST FLOOR PLAN

Evangelical Covenant Church
Dearborn, Michigan

H. E. Beyster & Associates
Architects

▼ Note the overall plan for future expansion. Also note that, in some contrast to present tendencies, this first unit has two floors.



LOWER FLOOR PLAN

Cost (excluding furnishings)
$113,610

Cubic Feet
111,660

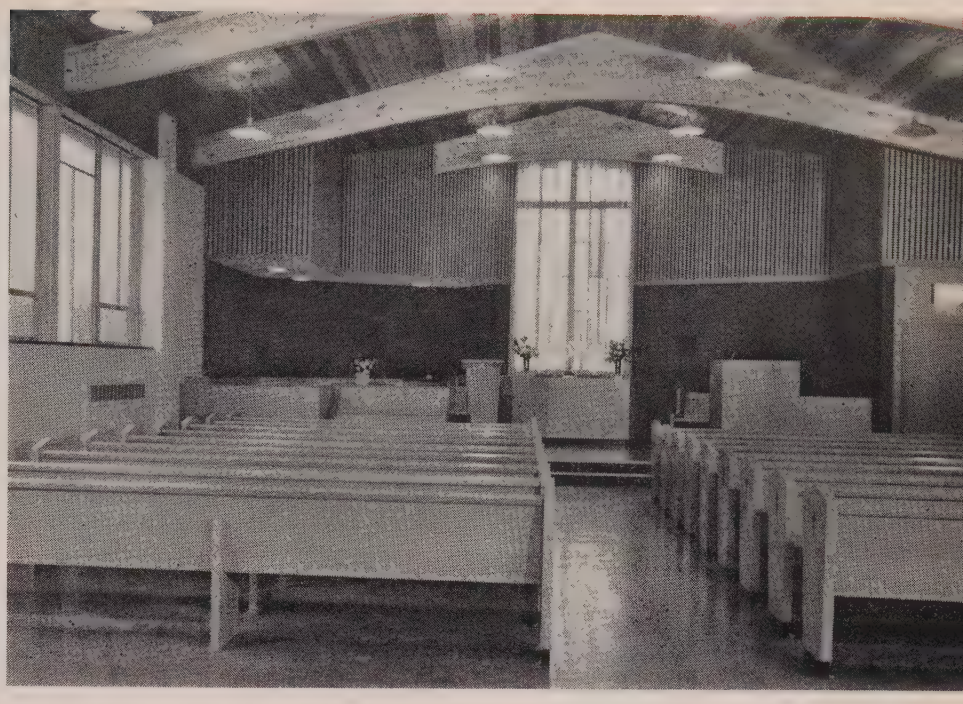
Cost per Cubic Foot
$1.02

Square Feet
9,398

Cost per Square Foot
12.09

Seating
250

(First unit, consisting of chapel, educational facilities, basement)



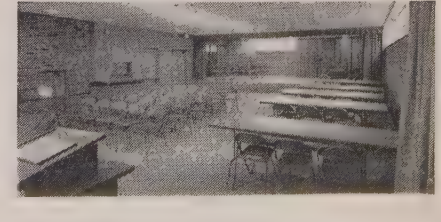
The Evangelical Covenant Church of Dearborn, Michigan, is another study of a church built inexpensively in a comparatively high cost area. Though generally the trend is toward large plots with ample room to spread around, doing away with the necessity for basement area, this church has successfully built on two levels, without the loss of flexibility which is so common in churches having basement space. The necessity for two sets of stairways (required by building codes in public buildings) often works a hardship in small buildings, making them use up valuable interior space with stairways and connecting halls. This has been to some extent been minimized by the ingenious arrangement of the second stairway which goes down behind one side of the chancel, balancing the placement of choir stalls.

The basement social hall is a multipurpose room which even provides a small stage, and is made more homelike by the inclusion of a fireplace. It is well-lighted, both naturally and artificially. Basement walls are of concrete block.

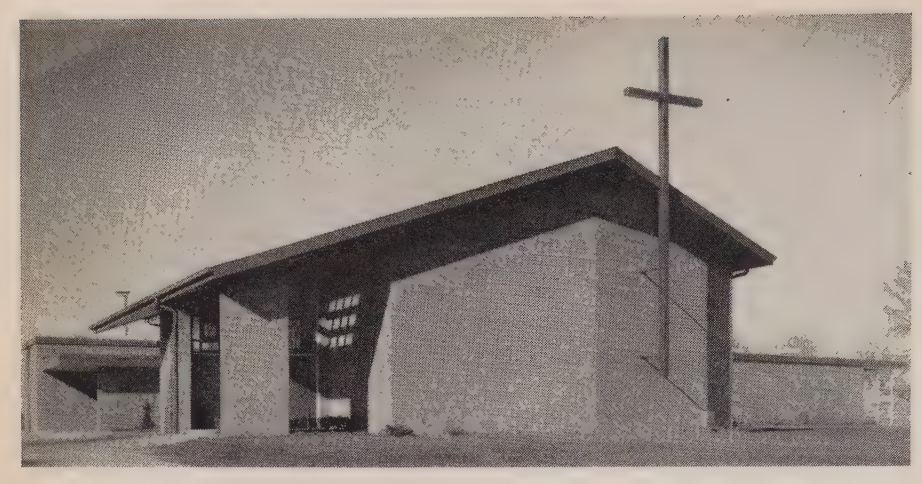
The classroom area is faced with ceramic tile, with aluminum sash. Note the classroom adjacent to the chapel, which provides additional overflow seating. Exterior walls generally are faced with brick. The chapel windows are of cathedral glass in ornamental aluminum sash.

One interesting feature noted is the inclusion of adequate storage rooms, so often neglected in first units or small structures. These are certainly worth much, for inadequate storage space makes a mockery of otherwise ample multipurpose space.

This is a complete small church, but it is also only a part of a much larger structure, placement of which is indicated on the accompanying floor plan.



A view of the basement social hall; note fireplace and stage.



Edwards Congregational Church
Davenport, Iowa

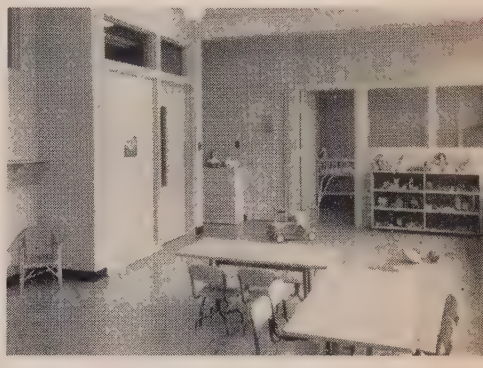
Louis Kingscott & Associates
Architects

The Edwards Congregational Church of Davenport, Iowa, now occupies the fifth site in its 119 years of history. Formerly located on the edge of the inner city it has now moved to a partly developed area near the city limits. Its land was totally inadequate for parking, and none could be purchased; the building itself, though large, was highly inefficient. The church now has four acres of land.

Note the arrangement of the choir, an intentional compromise between the chancel and the balcony choir. It is located in an angled transept facing in general toward the chancel but also in a position to assist the congregation in the singing of hymns. The organ is rebuilt from the former church. Some of the stained glass is from the old building, adapted to the architectural style of the new.

Easily accessible to the parking lot are entrances to the worship section and educational wing and to the foyer join-

Narthex and Foyer



The Nursery Note Kitchen in background

ing the two major areas of the church. Most of the rooms in the educational wing are divided by folding partitions for flexibility. A small kitchen at the end of one such row is provided.

Future plans call for an extension of the present educational wing and a social hall which will be built off the narthex opposite the nave.

Cost (excluding furnishings)
$185,900

Cubic Feet
178,652

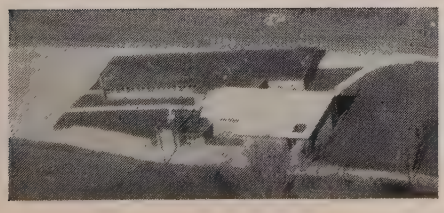
Cost per Cubic Foot
$1.04

Square Feet
13,405

Cost per Square Foot
$13.85

Seating
320

(Complete church, with provision for some addition)



An air view

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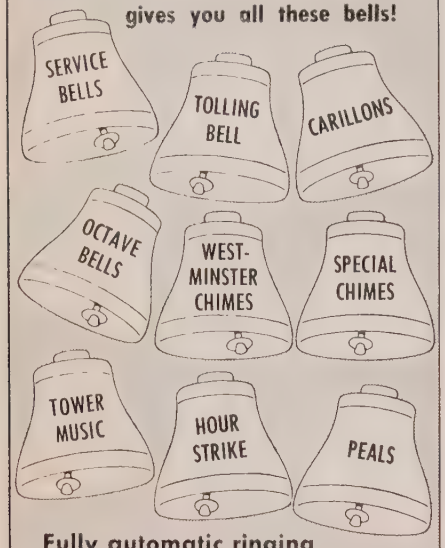

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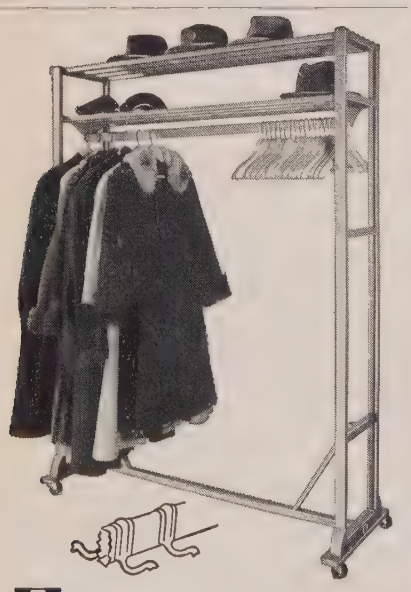

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—New Silicone Type Water Repellent Used on Diocesan House

Lower upkeep and appearance were two important objectives of the owner and architect in providing for exterior protection of the Southern Ohio Diocesan House of the Protestant Episcopal Church. The silicone type water repellent was flowed on about 10,000 square feet of all exterior masonry, brick, stone and concrete with a Paragon waterproofer at fifteen pounds pressure.

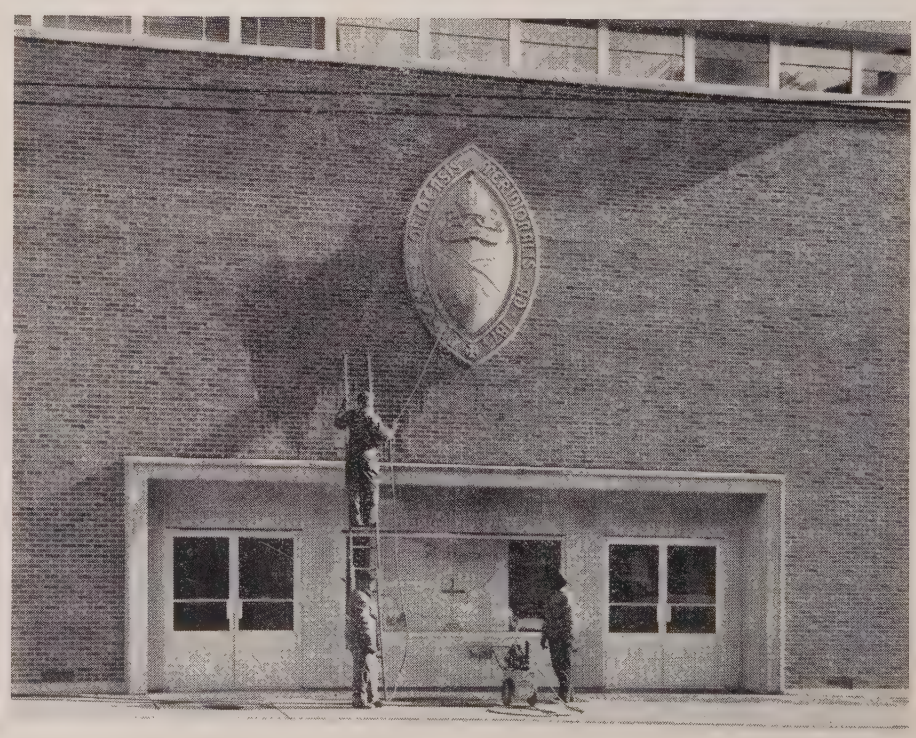
Architect Maxfield reports that he also specified this same protection for Christ Church on the same site as the Diocesan House at Fourth and Sycamore in downtown Cincinnati and several other churches in the Middle West, and is now specifying this protection on all of his buildings.

His reasons for use of the water repellent are that it helps to stop effervescence on brick, stops capillary attraction of moisture into mortar joints, protects interior walls from moisture, prevents spoiling caused by freezing of wet masonry.

Mr. Maxfield also cited the benefit of better appearance permanently when the exterior walls are so treated with water repellent. In downtown Cincinnati the walls are subject to the atmospheric dirt and industrial fumes. This would mar in a few years the brick of the Diocesan House, the white stone of Christ Church. However, the silicone type treatment keeps this soil on the outside where every rain washes it off. Mr. Maxfield also pointed out that wet and dry wall surfaces have the same colors after such treatment.

He believes that two cautions are indicated. Be sure the waterproofing contractor is trustworthy and expert (as he found Jack P. Kenney, waterproofing contractor on the Diocesan House). The building should be cleaned before the application. He states that there is always a little mortar adhering to the wall, that this should be carefully removed with ten percent muriatic acid and water solution with soap and water, or possibly a weak solution of muriatic acid followed by a water rinse.

It is apparent from the above that ecclesiastical buildings are certainly one type of masonry structures that should be protected with silicone type water repellents. Frequently they are of light colored wall materials. Considerable investment has usually been made to accomplish beauty of exterior, including sculptured features. The church budget for the life of the building should be conserved, assuring lower upkeep costs and better protection against moisture and weather.



The Telephone—

Enemy or Friend?

Neil Wyrick

The telephone for years was an ungainly but useful black object which hung like a long, lean ear upon the side wall in constant wait for the wrong moment to ring. Despite the contemporary attempt to give it more color and architectural character, it has lost none of its bad manners.

I have often suspected that a subtle collusion exists between the telephone man and the plumber. Some ingenious timing device is hooked in with the faucet in the tub and the bell in the telephone. This conclusion has been reached after many years of careful study and is not to be dealt with lightly.

The telephone is the gift of that genius for communication, Don Ameche—oh, excuse me, I mean Alexander Graham Bell. It was invented halfway in-between a box of popcorn and a visit to the water fountain, if you saw the movie, or in the year 1876, if you demand historical accuracy.

This article is the result of neither a grudge nor love affair between myself and the telephone. It is a spontaneous reaction to the many hours I have spent with this miracle of the miles.

A Blessing and a Curse

The telephone has been called a blessing and a curse. To the minister it is a mixture of both. When a frantic husband, a distraught wife or a confused couple are in need of aid, the minister is as close as the phone. He can give temporary comfort and immediate assurance that he is on his way. Its value in such instances, compared with the days of bog and buggy, cannot be denied. When supper "is hot" and the phone still is, the title "blessing" becomes dubious, particularly when the conversation cannot by the wildest stretch of imagination be called important.

Considering the high mortality rate between promises and deeds, the telephone as a diplomatic prodder has saved many hours. By phone, "We'll be expecting you, Joe," assures better committee attendance than one more of many, many letters.

But there are times when this visitor, who knows no locked door nor clock, and seems ready and willing to function for eternity, loses its cloak of blessing. It dons it horns and prods at patience when the caller, whoever she or he may be, forgets that brevity is a virtue and time a sacred trust. When a conversation possessing no more meat than a good filler is stretched into a novel, the most patient of men no longer are.

Therefore, with all due respect to the inventor of the telephone, without neglect of the blessings which this instrument has brought into our lives, with complete affection and love for every long-winded soul, including myself, I dedicate the following rules for telephone conversation to the world—for all the world loves a telephone.

1. Speak strong but not long.
2. Take enough time but not all of it.
3. Love thy neighbor's ear as thine own.
4. Watch the numbers on the dial.
5. Be as willing to quit as you were to sit.

In closing may I simply say, "May your calls and your callers be the very best."

Government Gobbledygook Explained

Parsonage Utilities Tax "Excludable"

Glenn D. Everett

Former Congressman Maury Maverick of Texas is the man who coined "gobbledygook" as a description for the long and involved verbiage which frequently appears in federal laws and the regulations of government bureaus. It is an appropriate phrase and seems destined to stay in the language.

Words are important, however, when it comes to complying with government regulations, as many ministers are finding when it comes to the question of avoiding the unnecessary payment of income taxes on that portion of their worldy income which is used to pay the parsonage utility bills.

First, they have to get a portion of their salary set aside as a "housing allowance." This has to be done by official action of whatever church agency employs them. It must be attested by a minute on the records. And it must be called a "housing allowance," not a "utility allowance," and not be lumped in with the minister's "automobile allowance" or anything else.

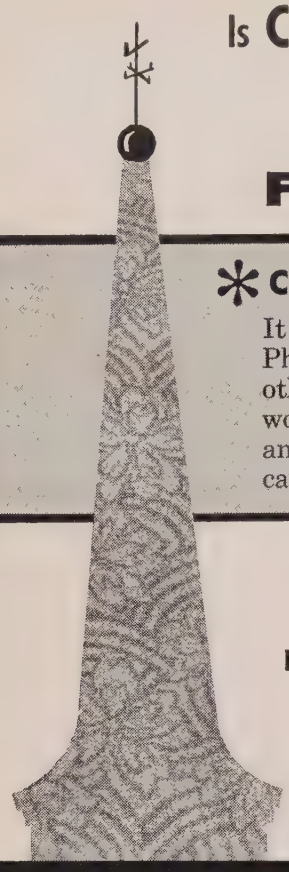
Why? Because the law passed by Congress in 1954 said that a housing allowance in lieu of a parsonage is tax exempt. Congress did not say that any other kind of an allowance was exempt. This is not a case where a rose by any other name smells as sweet.

Second, the minister must understand that the utility bills are tax "excludable," not tax "deductible." There is a difference between the two words. Items which are deductible must be itemized on the annual income tax return. Medical expenses are a typical example. You can't claim your doctor bills unless you itemize every one and state to what doctor the money was paid. That which is "excludable" is simply not reported.

The minister keeps a record of his utility bills and at the end of the year subtracts them from the portion of his salary that was set aside as a "housing allowance." If there is any balance left over, he reports that as earned income. He either adds it to his salary and enters it there or, if he prefers, he can list it as "unexpended portion of housing allowance" and report it as a second item of income, drawing the revenue collector's attention to the fact that he has kept a scrupulous accounting.

The only time the minister has to supply the actual total of his electric, gas, water, and telephone bills is when he might be called in for a "spot check" audit. In the income category into which most ministers fall, his chance of getting a field audit is about one in twenty.

Judging from our correspondence, some ministers experienced difficulty in filing their 1957 returns this spring because field workers of the Internal Revenue Service were not fully familiar with the ramifications of the "housing allowance" for ministers. Thousands of individual rulings are made by Internal Revenue in Washington each year on disputes between the government and taxpayers. Only



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the more significant of these are published in the Service's Bulletin. As of this writing, the rulings on parsonage utilities have not yet been published but are on their way to publication, according to officials.

In the interim, if any disputes arise, the advice of Washington officials is that the clergyman insist on having his case sent into Washington for a ruling. This is the privilege of every taxpayer. The ruling from Washington will be in line with what *Church Management* has reported. But we must caution that the "housing allowance" has to be on the books of the church in question before any benefits can be claimed under it. There is no other way by which it can be done.

Any minister who has not had such an allowance established is well advised to do so, unless his church already pays all the parsonage utilities. He can start deducting his utility bills from his net income only *after* the resolution is passed. The lowest rate of tax applicable to taxable income being twenty percent, this ruling amounts, in effect, to saving ministers twenty percent of their utility bills. Since utilities include heat, too, this can save some ministers as much as $150 a year.

One minister has inquired whether setting aside a "housing allowance" will affect his pension and retirement benefits, because it reduces that portion of his income listed as "salary." Whether it will, under the pension plan of an individual denomination, depends upon what officials of the pension board rule. It cannot affect his government social security. He can count the housing allowance as part of his earned income in computing his self-employment income upon which he pays social security tax. Thus, it will not reduce the level of social security benefits which he will receive upon his retirement or his widow will upon his death.

According to our correspondence, the largest number of ministers have run into difficulty because they asked Internal Revenue offices how they could "deduct" their utilities and were told they are not deductible. This is correct, because they are "excludable." Unfortunately, the Internal Revenue people didn't add this. In many cases they didn't know it themselves. *Church Management* got the information about parsonage utilities to the ministers before Internal Revenue got the details out to its own field offices.

To summarize, where the minister gets his parsonage rent-free, but pays any of his own utilities—heat, gas, water, light, or telephone, he needs only to have a "housing allowance" in order to deduct these bills from net taxable income. When he doesn't get a parsonage, he can also deduct his rent or his payments on a house of his own. This is official, and in the event of any conflict insist on a ruling from Washington.

Priming the Preacher's Pump

David A. MacLennan

Next month readers who are active preachers will be on the job again, renewed, rested, and "r'arin' to go," as we say in our phrase borrowed from cowboys. September marks the beginning of another church year. Of course, Advent Sunday inaugurates the church year more accurately. But for those who follow the ecclesiastical calendar and for those who do not, the new season begins with Labor Day Sunday or the Sunday next thereafter.

What are our thoughts and emotions as we contemplate resumption of full-time activity? Do we wish that vacation would never end? Or, eager to become involved again in significant service, do we long for a more important place in which to do it? Such feelings are more common than we may suspect. If we do wish that we had been appointed to a better church, or called to one with more opportunity and influence, this yearning may indicate praiseworthy ambition—or failure rightly to evaluate the worth of "a small place." A poet has spoken of the little light which shone in a very little place named Bethlehem:

> **And many slept and did not see**
> **The faint, far gleam when dark unfurled—**
> **The little light that grew to be**
> **The light of all the world.**

As for a hamlet called Nazareth, there was actually a proverb which expressed the disparagement poured on that tiny place with its handful of ordinary people: "Can any good thing come out of Nazareth?" (John 1:46) But who can measure the effects of God's use of Nazareth and of the one who grew up in that little place?

You must know the name and some of the writings of the late John Buchan who was honored by his king and created an earl. John Buchan chose as his title "Lord Tweedsmuir." He thereby honored a little stream and a comparatively small region on the border between his native Scotland and England. As Lord Tweedsmuir he became Governor General of Canada, and proved to be one of the wisest leaders and counselors our nothern neighbor has known. Never did he forget that his father was a minister and that he, the preacher's son, had the high honor of being an official in the church—an elder of the kirk. Once at a convention where I had offered the invocation, his aide sent for me and escorted me to where Lord Tweedsmuir was seated. He wanted to have a brief chat with a youngish parson and I was the fortunate one—being the only parson present! "What about preaching and preachers in Canada and the United States?" he began. Then followed his shrewd analysis of trends in Protestant preaching. He also gave a judicious appraisal of contemporary preachers. If you have not read Buchan's autobiography, *Pilgrim's Way* (in British editions its title is the more striking *Memory Hold the Door*), get it from a library this week.

Soon after the Second World War started, Lord Tweedsmuir died. Many persons in many places felt that they had lost a friend. Dr. Leslie F. Church, British Methodist writer, tells of a fine tribute to John Buchan. "I was grieved and heavy of heart," said Dr. Church, "when I heard that he had passed on. I was in a little Sussex village, and I went into the only shop in the village and asked the man behind the counter with his shirt sleeves rolled up, whether he had a copy of the previous day's *Times* . . . I told him I wanted to read about a man called Lord Tweedsmuir, who had been John Buchan.

> "'Aye,' he said, 'he was a great man, yon.'
> "'Oh,' I said, 'you liked him, did you?' I asked.
> "'Liked him? I loved him,' he replied, and his eyes filled.
> "'You knew him, did you?' I asked.
> "'Aye,' he said, 'I knew him.'

"Then he told me that he had been in a little backwoods place in Canada, and Lord Tweedsmuir had come, not with a big escort, but with a single companion, and had walked in a leisurely way from door to door, talking with the people. Then this old man said: 'Aye, he was a great man, yon. He *cared for a small town like it was a great city.*'" Miss Rita F. Snowden who retells the incident adds these words: "I think God does, too! And when God comes into a little place, then it is little no longer, but like Bethlehem and Nazareth it is set on the edge of the infinite." (*I Believe in the Dawn,* page 84. Epworth Press, London, England. 1958)

You and I may be in "a small place," but God set us there. As Christians we must also care for the small places and the "little people."

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

Sermon Seeds

I. Do You Love Your Work? A message for Labor Day Sunday, or any Sunday. Texts—Nehemiah 6:3: "I am doing a great work and I cannot come down." I Corinthians 3:9: "For we are fellow workmen for God," or, "We are God's fellow workers." See also Moffatt's translation of Hebrews 13:17b: "Let their work be a joy to them and not a grief—which would be a sore loss to yourselves."

Introduction: Work is commonly regarded as a necessary evil. Some toil undoubtedly is evil, and some not even a necessary evil. But by work as by worship, play and love, men and women truly live. Consider how many rust out through enforced unemployment either by reason of disability, including age, or by economic dislocation of one kind or another. Christians ought to learn to love their daily work (not just their Sunday or "church" work).

(1) Christians can love their work if they find in it outlet for their creativity. Translate this phrase into everyday words, and illustrate it. The old production line type of employment could be, and continues to be, deadening. Hence, many mass production workers find outlets after working hours have ended. But the somewhat venerable anecdote of the schoolteacher contains truth. "How can you bear to teach Greek?" asked an acquaintance of a language teacher. "I don't just teach Greek," said the teacher. "I teach boys and girls." True, we may indulge in sophistry when we use high-sounding words to disguise our humble tasks. Even this attempt to elevate the nature of our work shows that we try to place high value upon it. But is there any socially useful work which

is trivial or unimportant? Can we not see our job as an assignment of service to others? Can we not find in our work opportunity to do our best, to give our best? In many hymnbooks Henry Van Dyke's poem, "Jesus, thou divine Companion," is set to music:

Every task, however simple,
Sets the soul that does it free.

(2) You and I can love our work when we see it within the context of our Christian discipleship. The next two lines of Dr. Van Dyke's poem emphasize the fact of spiritual experience:

Every deed of love and kindness
Done to man is done to Thee.

"My Father worketh hitherto, and I work," said by our Lord, can be said, in all reverence and humility, by every honest Christian worker. This applies whether the task be housework, child care, digging ditches to help a family or community receive needed utilities, "pounding a typewriter," or preaching a sermon. By the fidelity of ordinary people doing what seem often to be very ordinary jobs, the fabric of the common life is maintained. Moreover, by such work and workers God's kingdom advances. To see our job in the perspective of our Christian faith and duty should help us to do it with enthusiasm. In a recent book for preachers entitled *Power in Preaching* (The Epworth Press, London. 1958), Dr. William E. Sangster has a chapter with the heading "Glow over It." He is sure some sermons fail because they fail in passion. Hearers are unmoved because the preacher himself is unmoved. This teacher of preachers warns against "faked feelings." To have a glow over our work does not mean that we "emote" continuously over it. Dr. Sangster's prescription for the preacher who would "maintain the spiritual glow" (Romans 12:11 in James Moffatt translation) may interest lay folk and suggest a point or two to the sermon maker. Here they are: (a) "Prayer is the chief way" (pray yourself hot, said the old preacher); (b) use anything to deepen your faith in what you are doing; (c) avoid becoming overfamiliar with your "handling the word" if you would keep the glow; (d) "put up your sail" to catch the wind of the Spirit which bloweth where it listeth. Dr. Sangster quotes an effective earlier Methodist preacher, the late Samuel Chadwick:

> **I like to see a workman step back to look at his job. No eight-hour day for me! I have not worked as wisely or as well as I might, but the only dull days I have had are those when there was nothing I could do. If there is one person in the world I pity, it is the one who has had no love for his job. . . . It has its price in agony of sweat and tears and no calling has such joys and heartbreaks, but it is a calling an archangel might covet; and I thank God that of His grace He called me into His ministry.**

(Quoted by Dr. Sangster from biography of Samuel Chadwick by Norman G. Dunning, page 17.)

II. Right Answers to Wrong Questions. Text—Luke 20:3: "He answered them, 'I will also ask you a question.'" In a widely read and discussed article in the *Saturday Evening Post,* June 14, 1958, the theologian Dr. Paul Tillich spoke of the unwillingness or failure of many of us to ask the right questions. You may recall reading of Gertrude Stein's last words, how, rousing herself from a coma she asked, "What is the answer?" Whereupon she lapsed back into unconsciousness. Later, she roused herself to ask, "What is the question?" (An interesting, detailed use of this deathbed conversation is made by Margaret Applegarth in her book *Moment by Moment,* page 190. Harper & Brothers, New York, 1955.) When Jesus was being asked what his critical questioners hoped would be embarrassing questions as to his authority, he answered them almost brusquely by saying, "I also will ask you a question . . ." His question

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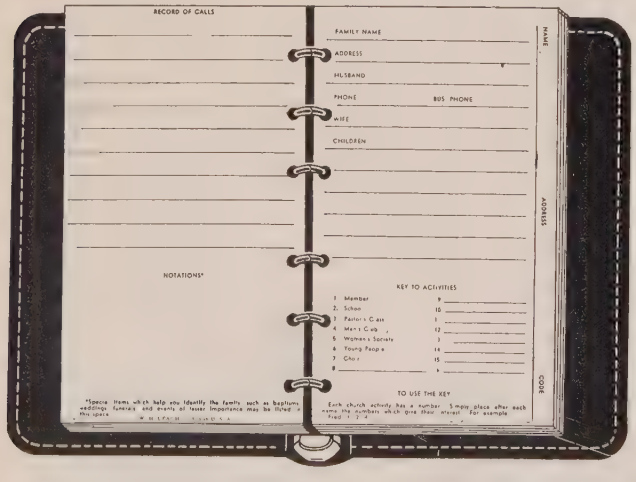

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had the "dimension of depth" in it and as we say "put them (the chief priests, scribes and elders) on the spot." A Biblical scholar said that Jesus almost always answered people disconcertingly and seldom gave the answer the questioner expected. Indeed occasionally he seemed to employ evasive tactics in dealing with a question. But Dr. W. Gordon Robinson may be correct: Usually people asked the wrong question and Jesus gave the right answer. Follow this interpreter's suggestion and look at four questions reported in the gospels.

(1) "Are you he who is to come, or shall we look for another?" John the Baptist's representatives put this question. (Luke 7:20) John wanted desperately to know. But Jesus answered neither with "yes" nor "no"—nor did Jesus answer, as many modern dialecticians might, with a "yes *and* no." Yet Jesus did answer clearly and most illuminatingly. In his answer he indicated the kind of Messiah he knew himself to be. It was a Messiah vastly different from the pious stereotype of the expected deliverer.

(2) "What shall I do to inherit eternal Life?" (Luke 10:25) The man who asked was a lawyer, good at cross-examining. Jesus turned back the question to the counselor, and elicited a summary of the meaning of the law. Persisting, the lawyer pressed for a definition of the term "neighbor." The answer of Jesus was the story now immortal for its vivid dramatization of a tremendous truth. Most men, laywers or not, would have preferred to debate about the definition. Our Lord blazed a path for the uncomfortable truth to hit home. The answer demanded response in terms of practical, sacrificial service.

(3) "Lord, will those who are saved be few?" (Luke 13:23) How did the questioner ask this question? In tones of genuine concern? patronizingly? as an intellectual, devoted to what we call today "objective analysis"? It was asked Jesus on his last journey to his capital city. Does Jesus answer it directly? No. He seems to brush it aside. The question seems academic to our Master, and also irrelevant and futile. Instead of a reply, Jesus gives the directive—stern, uncompromising, unavoidable—for anyone who would know salvation in its deep, complete sense: "Strive to enter by the narrow door." Is this "question and answer period" on Jesus' way to the cross not highlighting the real question, "What about me?" What must I do to be assured of life with forgiveness, acceptance, purpose, usefulness?

(4) The last question to be faced in this study is from the fourth Gospel. It is asked by Peter who has been bothered by the questions asked him by his risen Lord. "Lord, what about this man?" (John 21:21) The Master had been getting too close to Peter's need for Peter's comfort. The question Peter asked should not have

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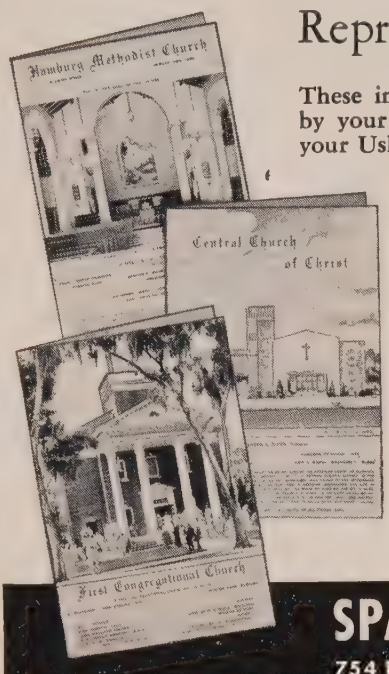

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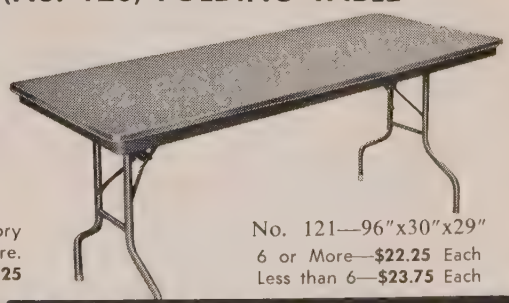

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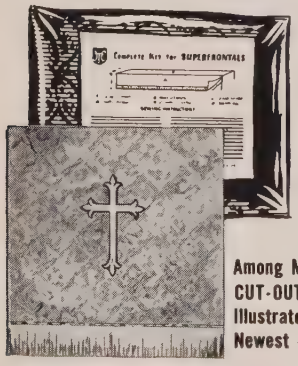

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been asked. But how human it is to look around for a scapegoat, to find a person who ought to face the music too. Jesus thrust aside Peter's question and said, "That's none of your business—about John. You keep on following me yourself."

(Note to the preacher: These are four of many questions asked Jesus in the Gospels. The last one used above could well lead into a summons to our people to put first things first, to give Christ the pre-eminence in all our lives and work as we launch into the fall and winter program of witness, worship and service.)

III. When You Feel Insecure. Text —Hebrews 12:28: "Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship . . ."

Introduction: Without equating the gospel of Christ with superficial prescriptions for perpetual peace of mind, the church has a duty to speak to the condition of many moderns. One condition experienced by large numbers of persons, not all of them economically shaky, is insecurity. Here the famous line from Marc Connelly's play *Green Pastures* seems apt. The Lord is warning Noah about the coming deluge, and says: "De levees is gonter bust an' everything dat's fastened down is comin' loose, but it ain't gonter float long, caize I'm gonter make a storm dat'll sink everythin' from a hencoop to a barn." Who doesn't feel like that some of the time? Some persons who know our planetary weather feel like that most of the time. Deeply agitated souls feel like that all of the time. As a newspaer columnist has written, "Any person who looks for trouble in this world just hasn't been paying attention!"

In the light of our Christian faith, what can we say to ourselves, and to others, when we and they feel insecure?

(1) Search for security is characteristic of living creatures, and of man especially. Security and significance are perennial wants of human beings. Refer here to Dr. Carl Jung's basic psychology in which the desire to feel secure is primary. So much contributes to uncertainty—children and their problems, children leaving the home as adulthood comes, job insecurity, monetary inflation, the military service required of young men, nuclear fission and its horrifying possibilities if used for destructive purposes, the lack of a unifying, adequate view of life and of man's destiny. Therefore no one minimizes the need of personal, social, collective as well as spiritual security.

"Your Father knoweth that you have need . . ."

(2) Nevertheless, the other side of this observation needs to be faced: Insecurity and the anxiety underlying it and expressing it are normal. To be insecure is to be normal, writes a psychiatrist (Dr.

D. Ewen Cameron of Montreal in his book *Life Is for Living,* published by The Macmillan Company in 1948). Insecurity is as much a part of us as our skins. To say that anxiety or insecurity or fear is "bad" is to perpetuate a cultural myth which is false. To make the statement that such and such a person is "utterly without fear" is ridiculous. Such a person is as common as a legless race horse. Feelings of insecurity or anxiety are part of nature's, of God's, alarm system just as pain is part of an alarm system. Difficulties arise when the alarm system gets out of control, becomes overactive like an automobile horn which won't stop blowing until a wire is cut or disengaged. Insecurity may draw attention to what may be wrong or to what may go wrong.

(3) The Christian must insist that desirable as reasonable security is for every child of God, security is not the highest good. Absolute security is not only impossible, except when one's life is hid with Christ in God. It is also highly undesirable. Dr. Robert James McCracken in his first book *Questions People Ask* has a suggestive chapter in which this aspect is helpfully discussed. Also the magazine *Time* for June 2, 1958, page 80, has a pungent statement by a Madison Avenue executive, President Charles Hendrickson Brower of Baten, Barton, Durstine and Osborn, in which he declares that the worship of material security has created "the great era of the goof-off." This being interpreted in more acceptable English means that we have been "enjoying a stampede away from responsibility" and have become content with less than the best. We have considered security more important than achievement. Do churches also fall victim to this philosophy? Did our Lord ever promise comfortableness to a follower? a couch or a cross? a snug nest or a battlefield? a safe harbor for our soul's ship or the open sea with its risks and storms and chance of rich harvest?

Here a brief description of the debasement of high religion resulting from making it a dispenser of security is in order. Christianity declares that God is not primarily a utility. He does great things for us, of course; but he also demands great things from us. Professor Bertocci of Boston University has written a little book of much insight and power on this very theme: "Religion as Creative Insecurity." He is sure that to be good to a human being, or to love a human being, cannot mean safety at the cost of freedom and creativity. Moreover this true love we meet in God, and uniquely in God's revelation in Jesus Christ.

(4) All the foregoing needs to be said by Christians to themselves and to each other and to all seekers of a comfortable religion. But the Bible, and the Holy Spirit speaking through the Bible and in our experience and thinking, does answer the question, where is true security to be found? The answer is that of the writer of Hebrews. In the midst of a shaken world and a shaky society we have been given an unshaken and unshakable realm, God's kingdom. Here the insight of Dr. E. Stanley Jones is as immensely helpful as it is relevant. You will find it summarized by Dr. Jones in his devotional manual *The Way to Power and Poise* published by the Abingdon Press. As Christ belonged to the only secure order, God's realm, so we who belong to Christ are given unshakable power in God's unshakable kingdom. To confide in God, to trust his knowledge of us, to commit ourselves to him, is to be kept secure. Although our little earth be shaken and our earthly securities rocked, we have built on the soundest foundation—even Christ. Such security fires us with a sense of direction and mission.

IV. Using Those Extra Years. When did you last preach to the senior citizens? Youth is vital, and youth must be served. But where would society and the church be without the persons once called "old"? Texts—". . . even to your old age I am he, and to gray hairs I will carry you; I have made, and I will bear; I will carry and I will save." (Isaiah 46:4 RSV) "The righteous . . . shall bring forth fruit in old age, they are ever full of sap and

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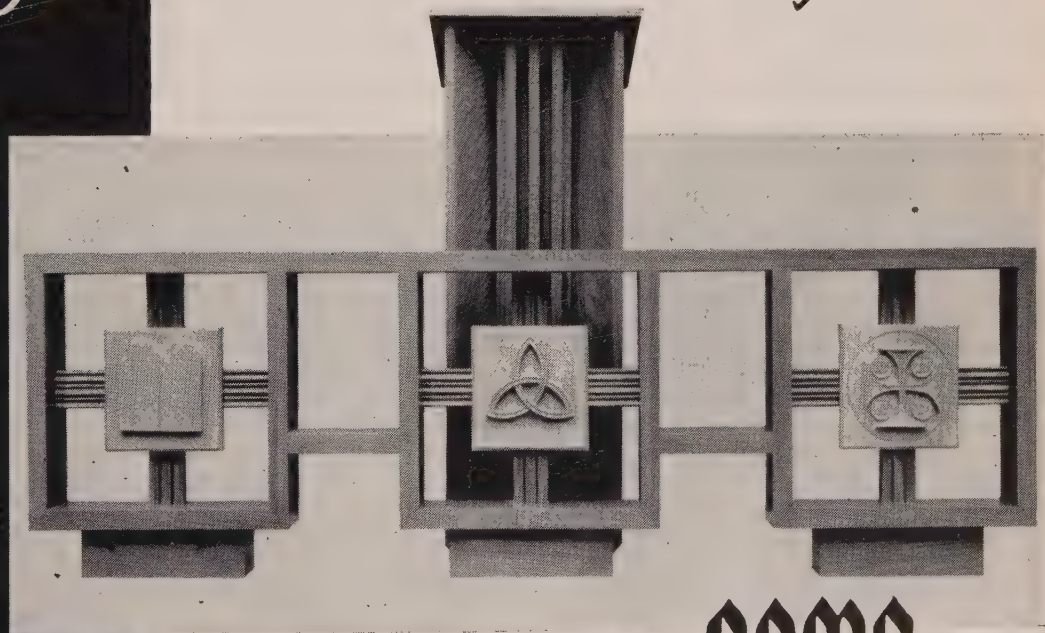

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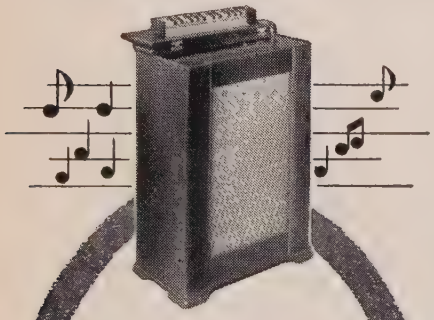

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green." (Psalm 92:14)

Introduction: Christians should believe that it is an insult to God to die young if they can help it. For Christians believe that God is sustainer of life as well as creator and savior. We accept the promise of Psalm 92:14. Youth needs to start planning because as Walt Whitman observed "old age may come after you, with equal grace, force, fascination."

(1) God desires life for us, abundant life, and length of days. Until recently, the useful old person was an exception. But today, a man of eighty recently guided the British Commonwealth (Churchill). West Germany is being given strong leadership by a man of eighty-three (Adenauer). At eighty-five Bertrand Russell remains incorrigible and a crusader against nuclear bomb testing and all forms of nuclear war. What of Schweitzer, Baruch, Grandma Moses, Eleanor Roosevelt? All are useful regardless of the number of their birthdays. People are living longer and remaining younger. Geriatricians say that twenty years at least have been added to human life in the last fifty years. It is a gift intended by God for us to use well. One social scientist, Dr. Louis Kaplan of California, was quoted on June 10, 1958, saying that a person should not be considered really old until age ninety-four'. Persons learn as well at eighty as at twelve.

How shall Christians use these extra years?

(2) We shall use a proven anti-aging procedure: With the Holy Spirit's aid we shall be fighting optimists. With Christian faith we shall see life and life's problems in true perspective. Youthfulness depends not only on heredity and physical factors but on our outlook. We must widen our range of interests, champion even unpopular causes if they are right and Christian, do something new every day. I like the senior citizens who from time to time rear up on their hind legs and, as someone remarked, refuse to do the conventional things such as sit in a corner, knit, whittle, fish, putter, rock, or even drop dead!

(3) Don't retire; change your occupation. Or, as others have phrased it, don't retire *from* something but *to* something. How wise directors of corporations are who despite enforcement of retirement age immediately hire back useful "retired" employees on a contract basis. See the article in the May 1958 *Coronet* magazine. In two years it is estimated that one out of every eleven Americans will be sixty-five years of age or older. Business, industry, government, community agencies, and the church of Christ need their leadership, counsel, support. In the Bible of a friend's mother these anonymous lines were found after she moved on into the next stage of life beyond physical death:

Lord, keep me working, keep me fit.
At windows I don't want to sit
Watching my fellows hurry by.
Let me keep busy 'til I die.
A need to serve, a task to do,
Let me each morning rise anew
Eager and glad that I can bear
My portion of the morning's care.
Although I walk at a slower pace
Let me still meet life face to face.
This is my prayer as time goes by—
Let me keep busy 'til I die.

(4) In this spirit Christians as they grow older must keep learning. Let older people heed the advice of experts in aging: Either burn up your rocking chairs or let the teen-agers "rock and roll," while you roll on into new knowledge of many things in God's world. Keep growing in your understanding of Christian truth and experience. This means that we will give ourselves to God's causes in our generation. "Never count yourself a zero," urges Mr. Bernard Baruch, a youngster of eighty-odd years.

(5) Most important of all, we shall remember that the righteous bring forth fruit in old age—achieve new victories—because they are in right relations with reality. Through trust renewed daily or hourly, we keep in intimate friendship with God. This is to have what theologians call the dimension of depth along with the dimension of length of years. Said a physician of the mind and body: "I have never seen a case of senile psychosis in the aged where they have a faith in God, and are free from the fear of death, and are active." To keep the soul alive, sensitive to new insights, open to new truths, is to help keep the body strong. God's promise is, "Even to your old age I will be the same . . ." After physical growth stops, we can grow in grace and in the knowledge of our Lord and Savior. The later years can be the best years. We commit ourselves to a pilgrimage, an adventure which will summon us to go with God even as always he goes with us. He also asks us to grow with him.

Parson's Book-of-the-Month

This book I recommend *not* because it is inexpensive as good books go! Of course, in August every preacher and teacher may be sharply aware of depleted cash. I recommend it because I bought it along with many others to whom it was commended by a younger theologian, and have read much of it. It meets a perennial need for brief, concise and authoritative answers to many religious questions. One hundred and one questions are answered by as many scholars. Title? *A Handbook of Christian Theology.* Published by Meridian Books, it sells for $1.45. Authors include Otto Piper, Norman Pit-

tenger, Joseph Haratounian, Anders Nygren, Visser 't Hooft, A. T. Mollegan, Reinbold Niebuhr, Henry P. Van Dusen, Robert McAfee Brown, Paul Tillich, Julian N. Hartt, Daniel D. Williams, Douglas V. Steere, Henry Nelson Wieman, David Cairns, Paul Lehmann, Theodore A. Gill, Wilhelm Pauck, Walter M. Horton, Roger Hazleton, Claude Welch—to mention the majority. Talk about name-dropping! More important are the interpretations dropped into the reader's mind as he studies these scholars' answers. Never again need you be stumped for an answer about existentialism, transcendence, sacraments, secularism, priesthood of believers, predestination, neo-orthodoxy, mysticism, man, fundamentalism, modernism, eschatology, eros and agape, Calvinism, or catholicism. If you did not have so much else to do, you would send me a postcard after buying this "original living age book" (paper covers) to say "thank you."

Notable Quotes

Despite difference in approach and emphasis it may be said that all the writers of the New Testament shared two convictions in common: 1) that the life of Jesus is fully and completely a human life, and 2) that in a unique and unrepeatable way that human life is one with the life of God. This twofold affirmation would later be expressed in the language of the Council of Churches that two full and perfect natures, the divine and the human, were united in one person.—William J. Wolf on Jesus Christ in *A Handbook of Christian Theology,* Meridian Books, page 48.

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The mystic's witness to the accessibility of the living presence and of its continuing revelation of itself in the hearts of contemporary men and women has been an enormous encouragement to the religious yearnings of men. It points to the neglected sector of the Incarnation teaching, namely, that God became man in order that men might be lifted to God. It has given to men here on this earth a foretaste of eternal life and has kindled their powers of thought and expression by showing them how thin is the membrane which separates us all from the illumined life of common joy.—Douglas V. Steere on "Mysticism" op. cit., page 238.

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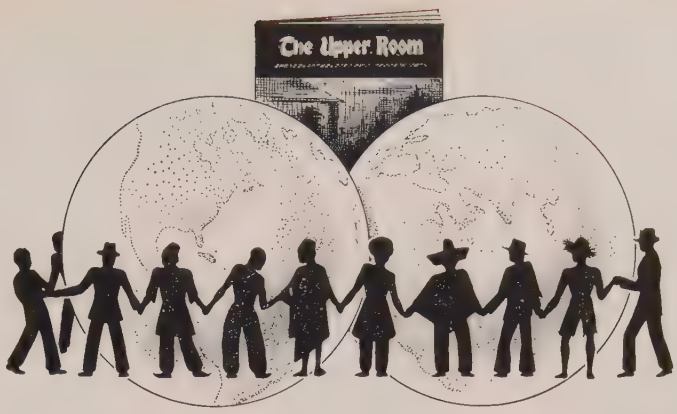
A sermon is a man speaking and men hearing, in the context of worship, about a God who has spoken and a Church that has heard. As such, the sermon is not the main point of our worship; the sermon is at the service of our worship. . . . congregations are as involved in sermons as are preachers. A sermon is not just something said, but something heard, too. All Christians within hearing are a part of a sermon. Only one man may talk, but the sermon is as much the reaction and re-



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sponse in the pew as it is the utterance in the pulpit. Congregations are not audiences; they are participants, taking into themselves what is spoken, determining by what the words do to them and what they do to the words what the sermon finally is.—Theodore A. Gill on "Sermon" op. cit.

Jest for the Parson

From Westwood Community Methodist Church, Los Angeles, came this one: Two cows were grazing alongside a highway down which ran tank trucks of milk on their way to the distributor. On the side of the trucks one could read: "Pasteurized, homogenized, standardized, vitamin A added." One cow turned to the other and said, "Makes you feel sort of inadequate, doesn't it?"

Coming Events

(continued from page 4)

22-26 (CME)
Board of Managers
Toronto, Canada

25 (GA)
General Cabinet
New York, N. Y.

25 (CWS)
Executive Committee
New York, N. Y.

26-27 (DCLW)
General Committee—Department of the Church and Economic Life

Church Architectural Guild Plans West Coast Meeting

The executive committee of the Church Architectural Guild of America recently met in Cleveland, Ohio, to plan the program for its next convention which will be held in Hotel Statler, Los Angeles, California on February 18, 19 and 20, 1958.

Paul Winterich, a member of the committee, was the host of the meeting and entertained for dinner the committee in the enlarged craft studios of Winterich's, designers and craftsmen of church interior furnishings and appointments.

The members were surprised to see the breadth of items which are produced by this firm. Under one roof, the members of the committee had the opportunity of seeing executed stained glass, church lighting, custom wood work, murals, marble and mosaics, sculpture, metal ware and church seating.

Readers who are interested in receiving, when ready, the announcements regarding the architectural meeting in Los Angeles may write *Church Management* and we will place the inquiry with the proper address.

Handbook Of Dedications

(Continued from the July issue)

These services, prayers, litanies have been used in churches throughout the country and can serve both as suggestion and as models for your use.

Ground-Breaking Ceremony[1]

THE MINISTER

For the past several years, the members of this church have been working toward the day when a more adequate church building would be erected on this spot. It has been evident for sometime that in order effectively to carry out the work of Christ a new building was a necessity. We come to this ground breaking today acknowledging the sacrificial work of many people in the early days of our church and those of the immediate past who have worked hard to bring us to this place. As the vision of a new house of God becomes a reality in the days ahead may the memory of this occasion keep alive in our hearts and minds the necessity of working together, under God, to bring this venture to a successful completion. With this work done in the spirit of Jesus Christ, we can become finer people in a stronger church accomplishing God's purpose in our lives.

If this is to be truly a house of God, it must be built not only of stone and mortar and wood, it must also be built with love and devotion and sacrifice. As the erection of the material structure is made usable and beautiful by the skilful planning of the architect and by the competence of the builders, the real church of Jesus Christ is made possible by people who are committed to their Lord and Master, working together to accomplish the purpose of God. Each of us will want to have some part in this great venture. The Apostle Paul expressed it in this way: as the human body has many parts, each with its specific function, making an effective working whole, so too, the Body of Christ has many members in the form of individuals and organizations which find their part in the total work of the kingdom and thus work together as one.

In keeping with this concept of the church the various representatives of the groups and organizations of our church are going to participate in the ground-breaking ceremonies symbolizing their part in this significant act of faith.

At this point the ushers should direct all pre-school children of the Nursery and Kindergarten to the area of ground-breaking

A major work of the church is its teaching ministry; its program of Christian education for young and old. As our pre-school children of the Nursery and Kindergarten come forward to break ground, we remember that little children were important to Jesus, and that he had time for them. When the disciples would have sent them away, Jesus rebuked them saying, "Let the children come to me, for of such is the kingdom of heaven". May these children long remember their part in this ceremony, that throughout life they may not only feel that they have had a part in making this new building possible but that they may become faithful members of Christ's Church throughout life and be loyal to him in all they do. Ground is broken today in order that these little ones, and the many who are to come after them, may be taught the love of Jesus by word and example in the attractive surroundings of a new house of God.

At this point the ushers should direct the Nursery and Kindergarten children to their seats and usher the representatives of the Primary and Junior departments to the ground-breaking area

As the representatives of the Primary and Junior departments of our Sunday church school come forward, we remember that it was said of the boy Jesus that he "increased in wisdom and in stature and in favor with God and man." May these children be conscious of their part in this venture of church building. May all the boys and girls of our church, as they watch this new structure rise in the weeks and months ahead, grow to love and respect these walls and to sense the truth of their being a part of this building, but more, as they learn to reverence the House of God, and come to appreciate the finer facilities designed to help them, that they may, by continued Christian nurture at home and at the church, grow in the grace and knowledge of their Lord and Saviour, Jesus Christ.

At this point the ushers should direct the Primary and Junior representatives to their seats and escort the representatives of the Youth Department to the ground-breaking area

As representative members of our Youth department, both Junior High and Senior High, come forward to break ground in preparation for our new building, we would cherish for them those experiences in the life of the church which would give them a strong desire to accept the challenge of Paul to Timothy: "Let no man despise thy youth, but be thou an example to the believers in word, in conversation, in love, in spirit, in faith, in purity". It is our prayer that within the walls which are to arise on this spot teachers may so thoughtfully and sympathetically present the ideals of Christian character and vocation that the youth of our church may place Christ central in all their life's major decisions and that God's love may be evident in the homes

[1]As used by the Bethesda First Baptist Church, Bethesda, Maryland, and prepared by the Rev. John P. Gates and the Rev. John W. Laney, ministers of the church.

Each year **Church Management** publishes this handbook which is made up of a selection of material submitted to us in the course of the year. The editors will welcome material from our readers submitted for possible inclusion in next year's Directory issue.

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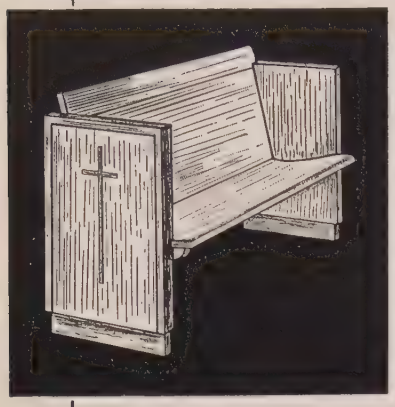

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they are later to create and in the selecting and carrying out their life's work.

At this point the ushers should direct the representatives of the youth department to their seats and escort representatives of the adult classes to the area of ground-breaking

As representatives of the adult classes and of the staff of our Sunday church school participate in this ground-breaking ceremony, we wish to point to the importance of an informed Christian leadership for our time. We recognize the vital necessity of adult Christians making a thorough study of the Bible, using the Bible as a source book for daily devotional inspiration and guidance, but more especially understanding the Bible's major message, the Hebrew background of our faith and the first century witness to God's revelation in Christ—the Christ to whom as Christians we commit our lives. We recognize also that if we are to make an effective witness for Christ in our time we must be well informed as to the nature of contemporary life, understand the nature of the problems of our time, aware of the plight of modern man and acquainted with, and use, the insights made available to us through the social and physical sciences. As mature Christians we seek to do God's will in our daily living in the way we conduct our chosen vocations, as well as in our church fellowship, and must bring to bear upon the personal and social problems of men the insights of the Gospel of Christ, using every means at our disposal, under God, to save people from the evil and terror of our time. A major need today is an informed, responsible and active Christian lay opinion, expressed both individually and corporately in the church, which makes itself felt in all areas of private and public life. These adults who break ground today symbolize the hope of many of us that this new building may, in its way, contribute to making a stronger and more effective lay witness in our church.

At this point the ushers should direct the representatives of the adult department to their seats and bring to the area of ground-breaking representatives of the Woman's Society, the Brotherhood and the Young Adult Fellowship

As representatives of the woman's Organization for Christian Service, the Men's Brotherhood, and the Young Adult Fellowship step forward to symbolize their part in this united venture of our church by putting their hands to the breaking of this ground, we are reminded of our responsibility as a church of Jesus Christ to proclaim and support the world-wide mission of the church to make the good news of Christ known to all nations and peoples. We become aware also that the life and ministry of the church should be a reflection of Christ's spirit of love and concern for all people—people of all classes, all races, all nations, all degrees of learning and of all religions. Ours is the God-given ministry of reconciliation which seeks good will among men. As we build, we remember the words of our Lord: "My House shall be called a House of Prayer for all people".

At this point the ushers should direct the representatives of the Woman's Society, the Brotherhood and the Young Adult Fellowship to their seats and escort representatives of the Baptist Home for Children, the Home for the Aged, and The Twinbrook Chapel to the ground-breaking area

As representatives of the Baptist Home for Children, the Baptist Home of the District of Columbia and the Twinbrook Baptist Chapel come forward we are made aware of our ministry for those in both physical and spiritual need. It is in the spirit of Christ that we love and care for children who need the security of a home as well as for those who after lives of service need special care in their declining years. In the parable of the Last Judgment, Jesus commended those who housed the stranger, who clothed the naked, who visited the sick and those who were in prison saying that in as much as you have done it unto the least of these you have done it unto me.

It is with a similar concern for the needs of others that our church sponsors the Twinbrook Baptist Chapel. As this new church continues to make a stronger witness for Christ, our people can rejoice that as we build for ourselves we are also helping others toward establishing a church home.

At this point the ushers should direct the representatives of the two homes and the chapel to their seats and usher to the ground-breaking area representatives of church boards and the building committee

And finally as the representatives of our church boards and of the building committee come forward to break ground signaling the beginning of the construction of our new building, we have represented before us the major functions of the church. It is to the Board of Deacons that we look for leadership in our week-by-week ministry of evangelistic outreach as we seek to win men and women, boys and girls to Jesus Christ and to provide constant care for all who are in the church fellowship. The Board of Deaconesses call to our attention our special ministry to the sick, the shut-in and the lonely and to the special contributions which women make to the total work of the church. The Board of Finance makes us vividly aware of the necessity for sacrificial stewardship of our possessions and the Board of Education reminds us again of the teaching ministry of the church. Finally, the Building Committee points up the specific responsibility of planning and guiding the work of the church in the building program in which we are now engaged.

May the presence of these representatives now breaking ground typify the full cooperation and support in this

venture not only of the chosen leadership of our church but may their part in this ground breaking ceremony also symbolize the willingness of all members, neighbors and friends of this church to work together in the erection and completion of this building to the Glory of God. Each member of the church is truly a minister, a servant with divine responsibility to participate in the work of Christ. As these leaders break this ground to signify the beginning of this important step forward in the life of our church, let each of us pledge our loyal and sacrificial support in every way to this effort to the honor of our God and Saviour.

PRAYER OF CONSECRATION

It is with profound gratitude, O God, that we have come to this day of new adventure in the life of our church. We have been conscious of Thy leading through the years; Thou has directed our paths in the past. For this we give our heartfelt thanks.

We now turn to Thee for guidance in this year ahead of us; that Thou wilt inspire our every motive, direct our every thought; and lead us aright in every way.

Help us to live close to Thee that in no subtle ways may we turn from seeking Thy will. Guide us lest in the thrill of accomplishment and the immediate evidence of Thine approval, we be led astray by false pride and vain-glory; lest in material success we become complacent; and in our apparent advance we become indifferent to human need and to Thy true ministry.

Thou has been faithful, O God, beyond our imaginings; Thou art ever true and abiding; Thy love has no limit. But we recognize our failure to follow Thy dictates in all that we do. We confess our sins in the assurance that Thou wilt forgive, and by Thy grace Thou wilt make us better persons—removing neglect, self-centeredness and evil from our lives. As we continue to be concerned with material things in order to build a sanctuary, may we never neglect the things of the spirit—love, joy, peace, and kindness. During the working through of this special task, may we love beyond measure, care for those in need, and reach out to win those who find life unsatisfactory and who are lost to Christ and the church.

As we dedicate this broken ground for the purpose of a new bethel in Thy name, we pray for all who will be concerned with its building; protect the men who dig in the earth, who pour the cement, who lay the stone and brick, who place the steel, cut the wood and build the walls; guard them from harm's way and more than this, may they find blessing in their labor. Direct the architect as he supervises; the builder as he gives instruction to his men; the building committee and the leaders of the church as they share in the many duties pertaining to the construction of this building; give to all of us good judgment and sufficient strength to complete this work; may ours be the grace of thoughtful cooperation as well as the stern grace of competence that we may experience the joy of working together; to come to a time when we may have a sense of having completed a task well done, to dedicate a House in Thy name, adequate to meet the needs of our ministry and a building lovely to behold.

As we begin this new venture together with Thee, may each of us rededicate ourselves with renewed devotion to Jesus Christ, as Lord of our life, that now and forever more we may praise Thee for Thy goodness and saving power. Amen.

An Order for the Reception of Those Who Transfer from other Christian Churches

(including those of our own communion)

Dearly Beloved,

You are here, not to declare for the first time your faith in the Lord Jesus Christ as your Savior, but publicly to become members of this Evangelical Lutheran Church.

I therefore ask you, in the presence of God and of this congregation:

Is it your earnest purpose and desire in reliance upon God's gracious aid, to live a truly Christian life, according to the will of God?

Will you, as a member of this congregation, remain faithful to the church and will you diligently support its mission by worship, witness and stewardship?

R/Yes, by the help of God.

In the name of this congregation and

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its Lord I give to you the right hand of Christian fellowship and love, authorizing you to join us in the celebration of the Lord's Supper and in all the other rights and privileges that are granted members of the church.

And now I admonish you, the members of this congregation, to acknowledge and receive these your fellow members as your brethren in God's Family. Welcome them into the life of the congregation and its auxiliaries. Encourage them to use their talents fully in our Lord's service. And pray that our Father's choice blessings may rest upon them and upon us as together we serve Him in this place.

Depart in peace.

A Litany of Dedication for a Stained Glass Window[2]

PASTOR: It is our sincere pleasure this morning to accept and dedicate this beautiful and worshipful stained glass Palladian window, made possible by the . . . . . Therefore, with deep gratitude,

PEOPLE: We accept this gift.

PASTOR: To the glory of God our Father, to the honor of Jesus Christ, His Son and our Saviour, to the praise of the Holy Spirit, source of comfort and peace,

PEOPLE: We dedicate this window.

PASTOR: That the children and youth of today and of future generations may, like the children and youth pictured at the feet of the Master, come to know Christ as their personal Saviour and Friend,

PEOPLE: We dedicate this window.

PASTOR: For the inspiration of all who come humbly to this house of worship, that they may find their hearts warmed and their hopes lifted,

PEOPLE: We dedicate this window.

PASTOR: For comfort to those who mourn, for strength to those who are tempted; for grace to those who are afflicted,

PEOPLE: We dedicate this window.

PASTOR: For the awakening of the spirit of devotion, for the soothing of troubled hearts in anxiety, for the kindling of courage in the faint-hearted, and the giving of cheer to the downcast,

PEOPLE: We dedicate this window.

PASTOR: That the winsome invitation to accept Christ as personal Saviour suggested by this picture of our Master may be a beneficent influence to all who pass this church and for the good of the whole community,

PEOPLE: We dedicate this window.

PASTOR: Almighty God, Father of our Lord Jesus Christ, who from ancient times has put it into the hearts of Thy people to bring gifts for the beautifying of Thy Sanctuary, we pray thee to accept this window which we dedicate to thy glory. May Thy blessing rest upon this gift and the giver of it that Thy Church may be benefited, thy worship made more worthy, and thy name be exalted and glorified continually. This we ask in Jesus' name. Amen.

[2]As used by the First Presbyterian Church Verona, New Jersey, the Rev. Walter M. Moore, minister.

Litany of Retirement for Old Sanctuary[3]

PASTOR: Today, we come together to worship for the last time in this sanctuary in its present form. It holds much for all of us. We have spent many hours of worship and study within these walls. They hold many cherished memories for us. We have seen our children baptized here. They have come before this altar to receive the rite of confirmation and be admitted to the membership of our congregation. They have started their homes through the rite of marriage within these walls. We have found hope and faith and comfort in times of sorrow within these walls.

But these walls will remain for us. They will ever stand firm in the faith that we have cherished so dearly. So let us praise God, for the men, women and children who have made possible this church, who have sacrificed that it might serve mankind and faithfully rep-

[3]As used by the First United Church of Christ, Indianapolis, Indiana, the Rev. Roy E. Lausman, pastor.

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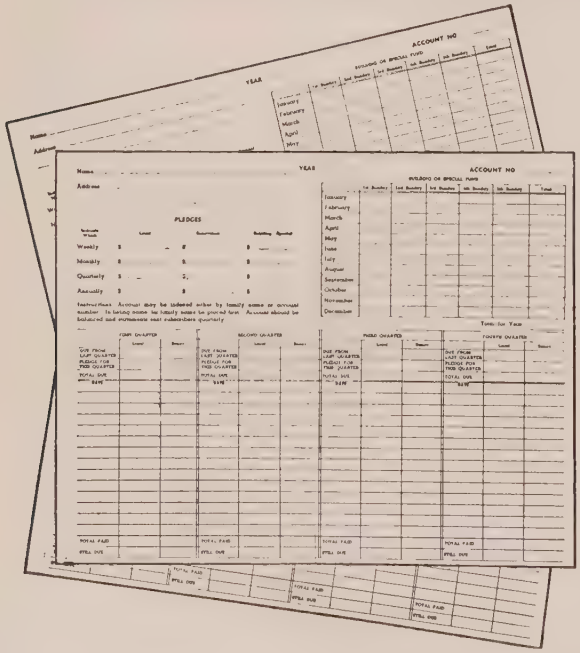

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resent Him to those who worship here.

RESPONSE: We Praise Thee, O God, and bless thy name.

PASTOR: As we come together for this last time to worship in this sanctuary in its present form, be Thou with us, give us great memories of the past, and let us dream greater dreams for the future, as we build with Thee.

RESPONSE: We Praise Thee, O God, and ask for thy guidance in our work.

PASTOR: As work begins, may This House of Prayer ever be hallowed, that as we come to worship in these coming weeks, and find changes being made, we may behold the great glory which Thou hast for us, as we lift up our voices continually in praise and adoration unto Thy Holy Name.

RESPONSE: We Praise Thee, O Lord, and worship Thy Holy Name.

PASTOR: Let us pray:

UNISON: Dear Lord, through these years, Thou hast given us many memories of Thee and of our worship of Thee in this Thy House of Prayer. Direct us in the great undertaking which we now engage in, that Thy House might ever be kept as a place of worship where we might come as we seek strength from Thee on high. Keep this House of Prayer and this congregation ever united in their efforts that all men might behold Thy great glory and worship Thee. In Jesus' Name, we pray. Amen.

Dedication of Cross and Candlesticks[4]

MINISTER:

We come to this moment in our worship when we pause to meditate upon the thoughtfulness of others, whose love for their dearly departed ones will be kept fresh by a living memorial to them. Their generosity to us makes possible a more beautiful House of Worship. It will make the experience of worship more meaningful to us all, and will serve as a constant reminder that our faith is best carried on when we serve in the spirit of the cross, undergirded by our prayers that rise continually before God as the cloud of smoke that ascends from the candlestick.

We are most grateful for those who have made these living memorials possible.

That we may be reminded of Him who said: "If any man would come after me, let him deny himself and take up his cross and follow me."

PEOPLE: We dedicate this cross

MINISTER: That we may exemplify the spirit of the one who spoke: "Far be it from me to glory except in the cross of our Lord Jesus Christ."

PEOPLE: We dedicate this cross

MINISTER: And that we may live our Christian faith according to the words of God: "who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

PEOPLE: We dedicate this cross

MINISTER: In the spirit of our Lord who said: ". . . men light a lamp and put it on a stand, and it gives light to all in the house", and "let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

PEOPLE: We dedicate these Candlesticks

MINISTER: That we might be reminded that the Church must give forth its light, and that judgment comes to the church which does not have its lamps burning by having its candlestick removed.

PEOPLE: We dedicate these Candlesticks

ALL: As the continual burning of the lamp was symbolic of the continuing prosperity of the individual or the family, so may the burning of these candles call us to the continuing prosperity of all that wait before God.

DEDICATORY PRAYER

DEDICATORY HYMN—
"In the cross of Christ I glory"

[4]As used by the Overland Christian Church, Overland, Missouri.

Dedication of a Steeple Bell[5]

CHAPLAIN:

The stately church steeple, pointing its finger heavenwards, with its clear ringing church bell, calling the people to the worship of Almighty God, has become an integral part of the American scene and expressive of our way of life. The church bell is a symbol of our belief that the freedom we enjoy finds its basis in a faith in God. The bell which rang many years ago to announce the birth of our free nation is inscribed with a sentence from the Holy Bible, found in the 25th Chapter of Leviticus, ". . . proclaim liberty throughout all the land unto all the inhabitants thereof."

That the newly installed bell in our chapel steeple may be used to the glory of God let us affirm together its dedicated ministry:

CHAPLAIN: To serve as a constant reminder of our God-given freedom.

PEOPLE: We dedicate our steeple bell.

CHAPLAIN: To announce clearly to the people of this community the occasion of divine services.

PEOPLE: We dedicate our steeple bell.

CHAPLAIN: To invite harmoniously the residents of this area to join friends and neighbors in meditation and prayer in the house of God.

PEOPLE: We dedicate our steeple bell.

CHAPLAIN: To awaken within each of us, with its clear ringing tones a sense of personal gratitude for God's blessings.

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[5]As used by the chaplain at Fort Kamehameha, the Rev. H. S. Edge.

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CHAPLAIN: That its harmony may be symbolical of the harmony to be found in the fellowship of God's people in this place and the pronouncement of God's blessing upon those who worship here.

PEOPLE: We dedicate our steeple bell.

PRAYER (in unison)

Our Heavenly Father, we thank Thee for thy goodness to us as individuals and for thy blessing upon us as a nation. May we, by the quality of our personal lives, merit Thy continued favor. And as a nation may we strengthen the spiritual foundations on which our precious liberties rest. Help us to do our part in this vital matter through regular worship. To this end, wilt Thou be pleased to use the steeple bell of our chapel to call us all to a remembrance of Thee and to challenge us to so live and serve Thee that the day may never come when church bells will be silenced throughout our land. We pray in our Saviour's name. AMEN.

Dedication Service for a Camp[6]

(After the speeches the following worship service of Dedication was used.)

CHOIR SELECTION

Presentation of Gifts to the Camp from various church groups.

DEDICATION WORSHIP

(By the Worship Committee of the first week campers)

CAMP CHOIR "Camp Song"

SCRIPTURAL CALL TO WORSHIP

Psalm 107: 1, 3, 7, 8

HYMN—"This Is My Father's World"

LITANY DEDICATION

LEADER: Believing that God is God, indoors and out-of-doors, and that his children should know him in both places, we establish this camp. This camp is to be a home where young people and adults, living together as a family, learn, experience, and know Christian life through praying and playing.

RESPONSE: To this purpose we dedicate this camp, O Lord.

LEADER: Here, the bond that ties our local and world-wide Christian family is strengthened.

RESPONSE: To this purpose we dedicate this camp, O Lord.

[6]As used at the Vermont Congregational Conference Camp, Wihakowi, Northfield, Vermont.

LEADER: This Christian camp provides a spiritual setting which in turn promotes a Christian way of life.

RESPONSE: To this purpose we dedicate this camp, O Lord.

LEADER: Our program provides an inspiration for local church leaders.

RESPONSE: To this purpose we dedicate this camp, O Lord.

LEADER: The way of life at this camp enables Christians to study the ever-changing role of the church in society.

RESPONSE: To this purpose we dedicate this camp, O Lord.

PRAYER OF DEDICATION

Our Father, we praise Thy name for all treasured memories that enrich and ennoble our lives. Thank you for the wonderful time that we have had this week, for the friends that we have made, for sunshine and flowers, for storm clouds and starry night, for the beauty of the dawn, and the glory of the sunset, for the deep water to swim in, for hills to climb and hard work to do, for music that lifts our hearts to heaven, for the handclasp of a friend, and for the people who have made this camp possible. Rest Thy blessings upon them, that in the future we will still have this camp and the opportunities it offers. May this camp which we now dedicate be an enduring witness for all the future campers and Thy people. Help us to use the things we have learned so when we go home to make us better Christians. Amen.

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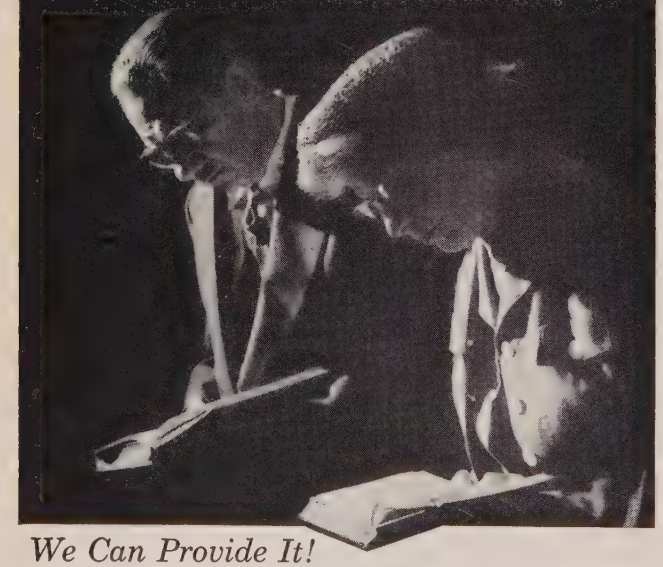

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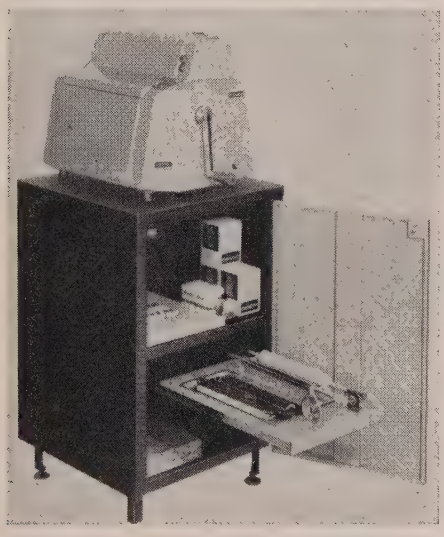
NEW PRODUCTS

Tacking Device

A new device which places tacks and reclaims them for subsequent use is being introduced by the Colorfix Import Co. Called the "Tack-N-Taker", this instrument may be used for fixing papers to bulletin boards and like uses, penetrating wood, cork, fibreboard and linoleum.

Circle No. 8581 on coupon



Duplicator and Utility Cabinet

A new cabinet designed specifically for duplicator use but adaptable to many other purposes has been introduced by the Bohn Duplicator Corporation. It features a piano style hinge to eliminate springing doors, self-leveling feet, heavy duty shelf. It is 19 inches deep, 18 inches wide and adjustable in height from 29 to 30 inches.

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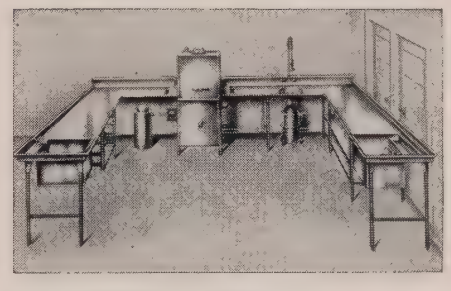
If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 56 tear off, and mail. Don't forget to fill out the space for your name, address, and church.



Dishwashing System

A complete dishwashing system, the "44T-300" is being offered by the Fearless Dishwasher Co., Inc., including a dishwasher, booster water heater, and 14 gauge stainless steel dishtables.

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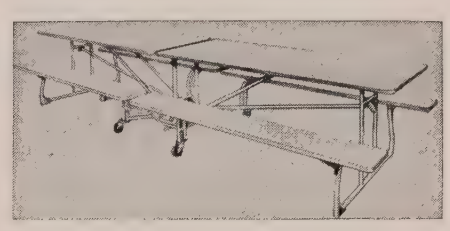

Folding Table-Bench

Midwest Folding Products has introduced a new portable folding table-bench combination unit which can easily be operated by one person standing in one position. Open, the unit includes a table 12 feet long, 30 inches wide, 28 inches high; folded it measures 41 inches wide, 29 inches deep. It is moved on four nonmarking swivel ball bearing casters and is called the "Du-Honey 312."

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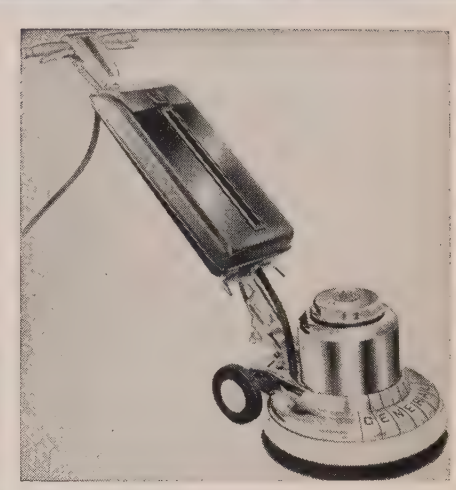

Shampooing Machine

Two new series of rug shampooing machines are being introduced by General Floorcraft, Inc., KC and KR models 14, 16, 18. They come with lightweight plastic 3 gallon solution tanks with fountain brush attachment.

Circle No. 8585 on coupon

Booklet Aid to Church Choirs

E. R. Moore Company is offering a new booklet "The Story Book of the Imaginary Church that could" which makes suggestions as to how worship may be enriched through intelligent robing of choirs.

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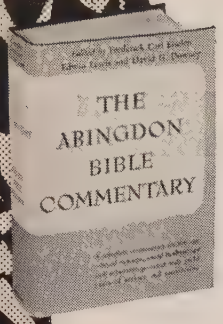

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Gift of Testatrix Revamped by Court

Arthur L. H. Street

The course of litigation over wills indicates that future legal trouble can be avoided by taking into account eventualities that later may make it inexpedient or impossible to carry out a testamentary project. Changed circumstances may completely nullify a gift or may merely call for a judicial decree that will permit the gift to be so modified as to conform to a reasonable supposition as to what testator would have done had he foreseen what would happen.

A case in point was lately decided by the Superior Court of Connecticut—Litchfield County—Goetz v. Dietz, 135 Atl. 2d 369.

Mrs. Chandler died in 1954, leaving an old homestead that had been unoccupied for 16 years. The fifth paragraph of her will read:

> I give, devise and bequeath to the North Congregational Church located in New Hartford, Connecticut, my homestead property, located in said New Hartford, to be used by said church, if possible for the purpose of a men's club of said church in memory of my grandfather John Cotton Smith; if not feasible, said property may be used for such uses and purposes as may be designated by the proper officers of said North Congregational Church. I also give and bequeath the sum of $30,000 to said North Congregational Church, for the maintenance and upkeep of said homestead property.

The fifteenth paragraph of the will read:

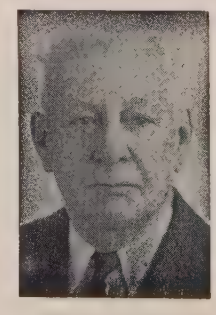
> All the rest, residue and remainder of my property, I give, devise and bequeath to said North Congregational Church * * * for the general purposes of the church.

A year after Mrs. Chandler's death, a flood left the homestead buildings in ruins.

The Superior Court was asked to interpret the will in the light of the unsuitability of the property to effectuate testatrix's intent.

Here are the principal passages of the court's opinion:

> Through twenty years of disuse and the ravages of time and of the flood the homestead property has deteriorated badly and is in such poor condition that it can only be restored at great and unwarrantable expense, and this condition, together with the location thereof, make it not feasible to use the property as a men's club of the church, or for other purposes for the benefit of the church.
>
> The church desired to sell and convey the land, and with the proceeds together with other funds, erect another building on its land north of and adjacent to the church, for a parish house, containing rooms for a men's club and other uses and which will serve as a memorial to the decedent's grandfather, John Cotton Smith, to be named the 'John Cotton Smith Memorial Parish House.' * * *
>
> It appears to be a close question as to whether the language of the testatrix in the fifth paragraph, indicating a use for the homestead, is * * * mandatory. However, on examining the whole will, seeking to gather therefrom the general purpose and scope of the instrument, it appears that the testatrix strongly desired and intended to benefit the church by promoting its general purposes, hence the residuary clause, and that she also intended to establish a long-lasting memorial to her grandfather, John Cotton Smith, by providing a property available to the church for one or more of its many related activities, together with a fund for its maintenance which would tend to give long endurance to the memorial. There is no uncertainty as to the property to be devoted to the purpose, or to the persons to be benefited thereby, or as to the manner in which the property is to be applied.
>
> The parties are advised that under



Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor, to nationally circulated trade and professional journals.

the fifth paragraph of the will of Augusta Berard Chandler, she intended to and did create a charitable trust covering and including the real estate and the gift of $30,000. Due to the change in circumstances and in the condition of the real estate since the creation of such trust, it has become impracticable to execute said trust in accordance with the terms of said will and secure the objects manifestly intended by her.

Therefore, the North Congregational Church is hereby authorized and empowered to sell the real estate so held by it, known as the 'homestead' and described in the complaint, and use the proceeds of such sale, together with such other funds as may be or become available for the purpose, in the erection of a new building, on land of said church, adjacent to said church, as a parish house, including therein a room or rooms for a men's club of the parish, said building to be a memorial to the testatrix and her grandfather, to be known as the 'John Cotton Smith Memorial Parish House.' The $30,000 gift in said fifth paragraph is to be held in trust, by the church, to be safely invested, and the income thereof, except as mentioned hereafter, to be used for maintenance and upkeep of the new building, until by the passage of time, or by chance or some material change in the circumstances, a change in such use to approximate the intention of the testatrix may be authorized hereafter. Such a disposition the court finds will, as nearly as may be, effectuate the intention of the testatrix. * * *

Some income on this $30,000 has accrued to date, and there will be prior to the start of construction of the new memorial parish house. The church is hereby authorized to use and apply so much of said income as may accrue prior to the start of construction, as a part of its building fund for said parish house.

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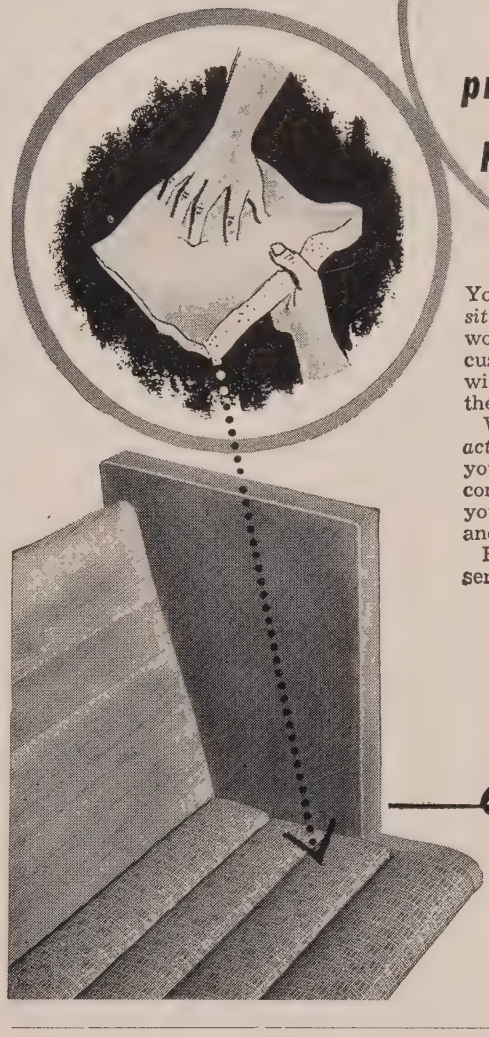

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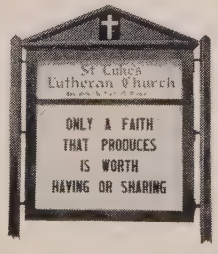

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NEW BOOKS

Browsing through Library Shelves—

Some Recent Commentaries

William L. Ludlow

There are an interesting number of commentaries which have appeared on our library shelves during the past year. There is one volume which can be read before we examine these commentaries. It is the revised edition of Archibald M. Hunter's book entitled *Introducing the New Testament.* This useful volume sells for three dollars and is published by The Westminster Press of Philadelphia. It offers to students a stimulating and interesting approach to the study of the last twenty-seven books of the Bible. When this book appeared in its first edition in 1945, the reviewer writing in *Church Management* said: "Buy and read this challenging book if you want the Gospel in a nut shell."

The next book we see on this shelf is a one-volume commentary on the New Testament by John Wesley, Adam Clarke, Matthew Henry and others. It is published by the Baker Book House and retails for five dollars and ninety-five cents. This book was previously published in 1893 by Charles Kelley in London and under the title *Methodist Commentary on the New Testament.* This commentary is based upon John Wesley's *Notes on the New Testament,* comments from other writers on the New Testament such as Luther, Calvin, Lange, Meyer, Godet, Lightfoot, Alfred, Westcott, Beet, Findley, Edersheim and others.

There is a volume on the Gospel of Luke written by Dr. William F. Arndt in the Bible Commentary series and published by the Concordia Publishing House of St. Louis, Missouri. Dr. Arndt has taught New Testament in Concordia Seminary since 1921. It is a verse by verse interpretation. In the author's own words he has attempted "to set forth the true meaning of what Luke writes, without dwelling on all the conjectures and opinions that have been voiced concerning the sacred text."

Harper and Brothers have begun another New Testament Commentary series. There will be nine volumes in the series with two of them being published already. C. S. C. Williams is the author of the volume on *Acts of the Apostles.* C. K. Barrett was assigned the task of writing on *The Epistle of the Romans.* These two volumes have the format of the Moffatt series although they are smaller volumes and more easily read. Unlike the Moffatt series each author of this series is to make his own translation. The purpose of this series, and these two volumes in particular, is to summarize the results of modern scholarship and show the relevancy of their New Testament books for the modern churchman.

As we move along the library shelf we see a small volume in the Epworth Preacher's Commentaries. Here is C. Leslie Mitton's *Gospel According to St. Mark* and published by the Epworth Press of London, England. It sells for three dollars. This is definitely a commentary for the minister seeking first a brief analysis of the book; secondly, an exposition of the text for preaching; and lastly, some sermon helps which he may find in the index of the book. One list contains the texts for sermons. Another list contains some suggested subjects for sermons.

There are two more books belonging to the Tyndale New Testament Commentaries and published by Wm. B. Eerdmans Publishing Company. These books in this series sell for two dollars and are under the general editorship of Dr. R. V. G. Tasker. They are primarily exegetical. Two volumes have appeared in the series. *The Epistle of James* was written by R. V. G. Tasker. *The Pastoral Epistles* was done by Donald Guthrie. Both commentaries are based upon the Authorized Version. Dr. Tasker in writing his volumes uses such interpreters as J. B. Mayor, J. H. Ropes and F. J. A. Hort. Dr. Guthrie gives full attention to various interpreters of the Epistle of James such as Bernard and Harrison.

The next volume we shall examine is that of *The Letter to the Hebrews* by Johannes Schneider. The author is the son of a Baptist minister, editor of a Baptist journal in Germany, sometimes lecturer at Eastern Baptist Seminary in Philadelphia and at present is the only Baptist teacher in the Evangelical-Lutheran Divinity School at the University of Berlin. As Dr. William A. Mueller of Louisville Baptist Theological Seminary writes of the book: "It is a tract for the times. . . . The author summons weary Christians to run the race, to look unto Jesus the author and perfecter of faith."

As we look along the book shelf we find a book by one of the teachers at Moody Bible Institute in Chicago. Here is Dr. Wuest's expanded translation of the Greek New Testament. It is a volume which contains discussion of books from Acts through Ephesians. By bringing out the delicate shades of original text, distinguishing the kind of action portrayed in the tenses of the Greek verb, and defining the precise meaning of synonyms, Dr. Wuest helps the English reader to feel the spirit of the books as they were originally written. The volume is an Eerdmans publication and sells for three dollars and fifty cents.

The New International Commentary on the New Testament is a seventeen volume series, each book selling for four dollars, and published by Eerdmans. The volume on the Epistles to the Ephesians and to the Colossians is done by Dr. E. Simpson of Trinity College, Oxford University and F. F. Bruce of University of Sheffield. Dr. Ned B. Stonehouse is the general editor. Dr. Simpson centers his interpretation of Ephesians about the doctrine of the cross and of personal union with Christ. He believes that the phrase "in Christ" may be said to strike the keynote of the entire Epistle. Dr. Bruce takes as a theme for Colossians the doctrine of the cosmic Christ. In this volume containing these two letters a complete text is given and complete indexes of Scripture and subject are furnished.

The next small volume we may examine is from the Torch Bible Commentaries and published by Alec R. Allenson, Inc. of Naperville, Illinois. These commentaries include both the Old Testament as well as the New Testament. They are studies in Biblical theology. Dr. William Neil, lecturer of Biblical Studies at University of Nottingham, is the author of the commentary on *St. Paul's Epistles to the Thessalonians.* This commentary, like others in the series, seeks to present the religious significance of the letters rather than the critical questions as discussed by the Moffatt commentaries. In the words of the author he seeks to present in this commentary "the living message of the living God."

As we take our last look on the shelf we see four volumes from the Daily Study Series published by the Westminster Press. These four volumes contain two dealing with the Gospel of John, one with the Gospel of Luke and one with I Corinthians. William Barclay, the editor of this series, observes that most of the approaches to the Bible have been sharply divided between "study" and "devotional reading." Dr. Barclay translates the message from the New Testament in his own original and striking manner, and then offers a few explanatory paragraphs of information and interpretation, to provide a unit that can be read

and understood in a few minutes of daily study. When this series is completed it, will furnish a comprehensive commentary and devotional study of the New Testament.

The Book Shelf

Hunter, Archibald M., *Introducing the New Testament,* revised edition, Westminster Press, Philadelphia, Pa. (1957) $3.00

Wesley, John Clarke, Adam, Henry, Matthew, and others, *One Volume New Testament Commentary,* Baker Book House, Grand Rapids, Michigan. (1957) $5.95

Arndt, William F., *Bible Commentary, The Gospel According to St. Luke,* Concordia Publishing House, St. Louis, Missouri. (1956) $5

Simpson, E. K., and Bruce, F. F., *Commentary on the Epistles to the Ephesians and Colossians,* Wm. Eerdmans, Grand Rapids, Michigan (1957) $4

Williams, C. S. C. Williams, *The Acts of the Apostles,* Harper, New York, (1957) $4

Barrett, C. K., *The Epistle to the Romans,* Harper, New York. (1957) $4

Mitton, C. Leslie, *Gospel According to St. Mark,* Epworth Press, London, (1957) $3

Tasker, R. V. G., *General Epistle of James,* Eerdmans, Grand Rapids, Michigan (1957) $2

Guthrie, Donald, *The Pastoral Epistles,* Eerdmans, Grand Rapids, Michigan, (1957) $2

Schneider, Johannes, *The Letter to the Hebrews,* Eerdmans, Grand Rapids, Michigan (1957) $2.50

Neil, William, *St. Paul's Epistles to the Thessalonians,* Allenson, Naperville, Illinois (1957) $2.50

Wuest, Kenneth S., *Acts through Ephesians,* Eerdmans, Grand Rapids, Michigan. (1958) $3.50

Barclay, William, *The Gospel of Luke,* The Westminster Press, Philadelphia, Pa., (1956) $2.50

Barclay, William, *Gospel of John,* two volumes, The Westminster Press, Philadelphia, Pa. (1956) $2.50

Barclay, William, *The Letters to the Corinthians,* The Westminster Press, Philadelphia, Pa. (1956) $2.50

Adding to Your Devotional Library

Harold Wiley Freer

In the July 1957 issue of *Church Management* I prepared a listing of essential books for a devotional library, most of them the spiritual classics through the generations. All of these books had been tested carefully by members of several churches and of fifty or more prayer groups. None of the "popular" self-help books was listed, not because these were not valuable, but because readers of the spiritual classics found these modern volumes too elementary. "We have gone beyond those books," was the comment that came time after time.

Further evidence of this seeking for volumes of deeper spiritual quality came in a meeting in Nashville, Tennessee, a gathering of the Spiritual Life chairmen or secretaries from all the conferences of the Methodist Church, some one hundred and more such leaders, last fall. When I mentioned how prayer groups after a year with the classics seemed to turn away from the "popular" kind of E. Stanley Jones, of Norman Vincent Peale, of Glenn Clark, and the like (and I was rather apologetic in calling attention to this development), quickly and almost unanimously the comments came: "It is so! We have found it that way in our groups. We want something that will take us further." Then came the hungry requests: "What can we read that will help us to grow?"

The article of last July is still basic to the founding of a devotional library, either for a church or for an individual. But I wish to add to that listing. The following books are divided into three general areas: those that are elementary, which have helped thousands of people to begin the Christian life; those which are the finer devotional helps of our own time, sources of growth in spirit for those moving consciously or unconsciously into higher levels of prayer; and those spiritual classics of earlier days that now are becoming available once again to the modern reader.

Area One

Area One lists books for the average reader, books that most church libraries should have because of their appeal and helpfulness to those with almost no devotional background. I have chosen the few that are outstanding in that field as far as their helpfulness is concerned.

Christian Maturity by E. Stanley Jones (a) $1.50

The Way to Power and Poise by E. Stanley Jones (a) $1.50

The Mature Heart by Helen B. Emmons (a) $3.50

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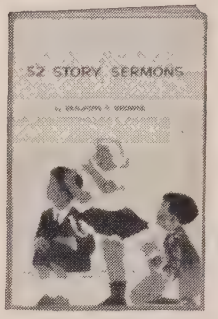

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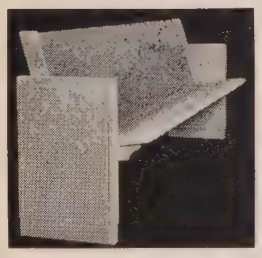

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Area Two

Area Two lists the devotional books of a deeper quality which have been found most helpful as sources of growth in prayer and the life of the spirit. This listing is in two parts: one, daily devotions or volumes of prayer; and two, general reading on the deepening of the spirit.

One, daily devotions and prayers:

Christ Be With Me by Walter Russell Bowie (a) $1.75
Prayers for Daily Use by Samuel H. Miller (c) $2.00
To Know God Better by Winfred Rhoades (c) $2.95
A Month with the Master by Archie Matson (c) $3.75

Two, general reading on the deepening of the spirit:

The Growing Edge by Howard Thurman (c) $3.00
Meditations of the Heart by Howard Thurman (c) $2.75
Deep is the Hunger by Howard Thurman (c) $2.50
Prayer and Personal Religion by John B. Coburn (e) $1.00
Reality and Prayer by John Magee (c) $3.50
Intercessory Prayer by Edward W. Bauman (e) $2.00
The Life of the Soul by Samuel H. Miller (c) $2.00
An Anthology of the Love of God (From the writings of Evelyn Underhill) Ed. by Barkway and Menzies (f) $3.00
The World in Tune by Elizabeth Gray Vining (c) $1.75
Joy in Believing by Henry Sloane Coffin (Ed. by Bowie) (g) $2.50
Men Who Have Walked with God by Sheldon Cheney (h) $6.50
Life is Commitment by J. H. Oldham (c) $2.50
Spiritual Renewal Through Personal Groups Ed. by Casteel (j) $3.50
On Listening to Another by Douglas Steere (c) $1.50
Mysticism: Christian and Buddhist by D. T. Suzuki (c) $3.50

Area Three

Area Three lists spiritual classics (in

addition to those of the list last July) that are now available to the modern reader.

The Ascent of Mount Sion by Bernardino De Laredo (c) $3.50
The God of Love by Walter Hilton (c) $3.00
Richard of St. Victor: Selected Writings (c) $3.50
Little Book of Eternal Wisdom and *Little Book of Truth* by Henry Suso (c) $3.00
The Spiritual Espousals by Jan Van Ruysbroek (c) $3.00
Meditations from Kierkegaard Ed. by Croxall (e) $3.00
Self-Abandonment to Divine Providence by J. P. De Caussade (k) $2.50
Spiritual Letters of Pere De Caussade (k) $1.50
Way of Perfection by St. Theresa of Jesus (m) $3.50
The Spiritual Combat by Lawrence Scupoli (m) $1.50
Table Talk by Martin Luther (n) $1.75
The Rule and Exercises of Holy Dying by Jeremy Taylor (n) $1.75
The Rule and Exercises of Holy Living by Jeremy Taylor (n) $1.75
The Spiritual Riches of John Bunyan (n) $1.75
Christian Perfection by John Wesley (n) $1.75
Letters and Reflections of Francois de Fenelon (n) $1.75
Thoughts: An Apology for Christianity by Blaise Pascal (n) $1.75
Juliana of Norwich: An Anthology Ed. by Chambers (c) $2.75
The Way to Christ by Jacob Boehme (c) $3.00
The Book of the Poor in Spirit Intro. by Kelley (c) $3.50
The Way of a Pilgrim Tr. by French (c) $2.75
Meditations of William of St. Thierry (c) $1.50
St. John of the Cross by Bede Frost (c) $5.00

(All of these books listed may be purchased from the Spiritual Life Clinic, P. O. Box 275, Crossville, Tenn., of which Mr. Freer is director. Proceeds from all book sales are placed in the Retreat program of the Clinic. Churches and ministers receive liberal discounts for single book or quantity purchases. Write to the Clinic for further information.)

Key to Publishers

a—Abingdon Press
b—Fleming H. Revell Company
c—Harper and Brothers
d—The Macmillan Company
e—Westminster Press
f—David McKay Company
g—Charles Scribners' Sons
h—Alfred A. Knopf
j—Association Press
k—Templegate
m—The Newman Press
n—The World Publishing Company

Theology

THE TEMPTATIONS OF CHRIST **by Gerald Vann and P. K. Meagher, Sheed and Ward, 127 pages, $2.75.**

Protestant Christians, as well as members of the Roman Catholic church, should welcome this able and thought-provoking book written by two Paulist priests. It is significant first of all for the helpful light it casts upon the Gospel story of our Lord's wilderness experience. Its language is contemporary (most of the Biblical citations are from Knox) and earthy: "Perhaps he will not need to take us up into a mountain; perhaps a mole-hill will be eminence enough from which to arouse our petty greeds." Its borrowings (from Thomas Aquinas, Chrysostom and others) are relatively unfamiliar to Protestant readers. This is devotional and expository writing of the highest order.

Numerous side issues come into helpful focus: the place of social service in the church (p. 76), forgotten sins of the tongue (p. 92), and the confusion of sex and immorality (p. 93). He is a dull preacher indeed who is not moved to

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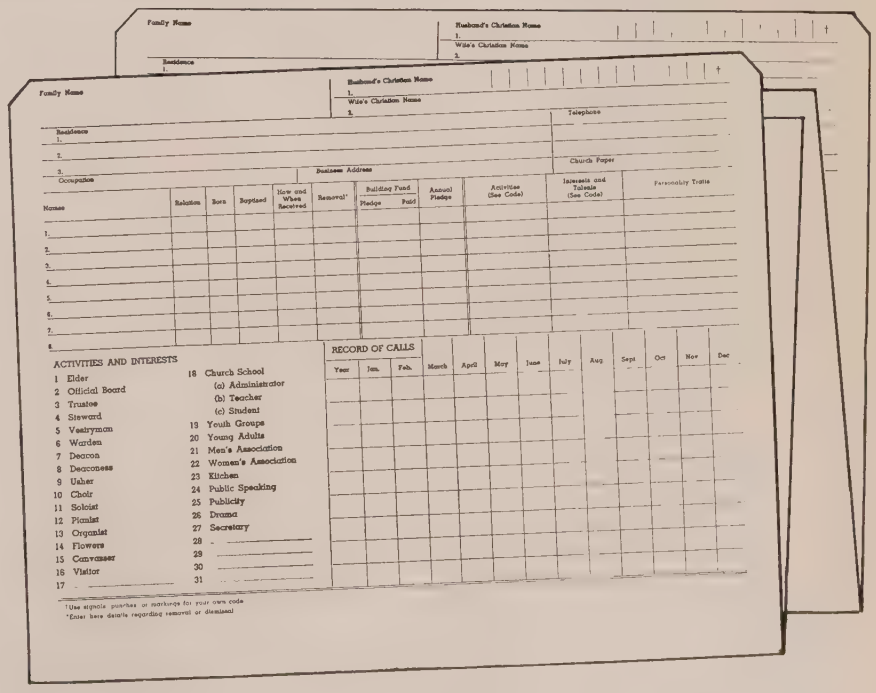

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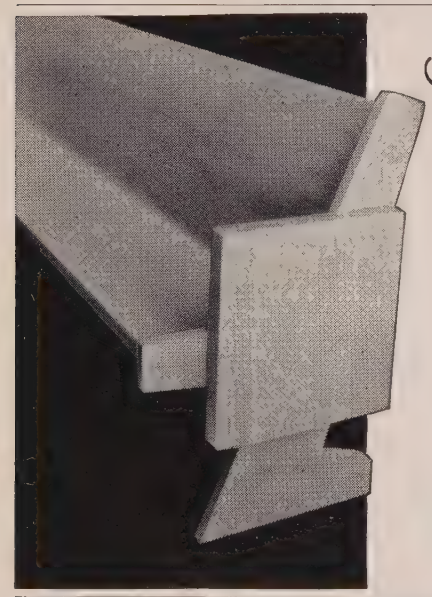

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preach a sermon by the footnote on page 90!

Protestants will note with pleasure that the authors approach very close to our definition of such a key word as "concupiscence" (p. 21) and to our understanding of the relationship between faith and good works (p. 109-12). On the other hand, he will regretfully note the absence of true catholicity, as when the authors in listing the names of significant leaders in social missions list only members of the Roman Church (p. 96). Would not a genuine catholicity recognize also such men as Fliedner, William Booth, Kagawa and Schweitzer? This book should be read, both for it intrinsic value and for the light it casts upon a type of Roman Catholicism most Protestants do not know.

J.S.

CHRIST AND ADAM, by **Karl Barth, Harper & Brothers, 96 pages, $2.00.**

This brief but weighty book is intended as an exposition of a central theme of Romans 5, the relationship of man to Adam and to Christ. Paul's thought is not easy to follow, as all exegetes have admitted. Barth's is no easier. Yet because he strikes out boldly into unexplored territory, presenting an entirely new interpretation of anthropology, no one interested in modern theological thought should miss it. Fortunately Wilhelm Pauck has contributed a very helpful introduction, in the nature of a floor plan of Barth's dogmatic structure, which particularly those not too well acquainted with the Swiss theologian will welcome.

Key ideas of Barth, as found in this volume, include: a Christological understanding of human nature, that is, man's nature must be understood in terms of the "second Adam", Jesus, rather than in terms of the Adam of Genesis; the "all" of Romans 5 must be taken quite literally, to include the whole of mankind, whether possessing faith in Jesus Christ as Savior or not. It is in this second connection that the always latent universalism of Barth, of which Brunner has long accused him, becomes logically though still not expressly clear.

The storm clouds will certainly gather about this book! So if you want to know what the shouting's all about, be sure to read it.

J.S.

THE PHILOSOPHY OF ALL POSSIBLE REVELATION, by **Robert Matheson, Greenwich Book Publishers,** $2.50.

In some one hundred and one paragraphs, this eminent Victorian thinker offers us a moral essay on what his own faith is about some of the deep things of life, God, the Universe, man and his place in the Universe, Jesus Christ. Here in one hundred pages are packed clearly written, straightforward affirmations which will help in clearing the mind of those who

may be puzzled by the endless theorising of many writers on the all-prevailing questions which are raised regarding the above subjects.

It is a book which should be in the hands of every thinking student, minister and layman who wishes to find out what one great thinker dares to say about some of the intellectual bases of religious thought. It is a book which I personally intend to keep very near me so that I might go back to it again and again. In the book man is elevated to a supreme place in the universe, in fact so supreme, that the author contends "he is altogether worthy of any revelation that God could make to him. For man is God's greatest work on earth. And yet many of them think to exalt God by degrading and vilifying man." It is spirit which is transcendent, and everything in the outward world is there for the sake of spirit. God is the infinite father of spirits. And we come to really know him as we know him in ourselves at our best. This is why Jesus Christ is the supreme revelation of God.

There are doubtless statements in the book which will not be acceptable to the ultraorthodox or even the theological conservative. Yet all will do well in reading the book. The book has a preface and a telling chapter on "The Greatness of Man". Here is a writer not schooled in the universities of his native Scotland. And yet from his youth on he spent all of his spare time in the study of literature, English and European, Greek and Latin and philosophy. And though the author is no longer living, the revival of this essay is the presentation of that which is worth pondering.

A.S.N.

LUTHER TODAY by Roland H. Bainton, Warren A. Quanbeck and E. Gordon Rupp. Luther College Press, 164 pages. $2.75.

This is the record of the first series (1956) of the Martin Luther Lectures, given at the centennial of Luther College, Decorah, Iowa. It represents a very healthy and hopeful beginning!

Dr. Bainton's two lectures on "Luther's Simple Faith" are the least interesting, although they may serve to make the reformer "come alive" for some who have not made his first-hand acquaintance. The third contribution by the Yale scholar is a report on the international conference on Luther research that was held in Aarhus that indicates the breadth of the current Luther renaissance.

"Luther's Early Exegesis", three studies by Prof. Quanbeck of Luther Seminary, deals helpfully and incisively in a matter that is as significant to the modern preacher as it was to the reformer. These chapters will be reread often and should make valuable improvements in our own use of the Scriptures.

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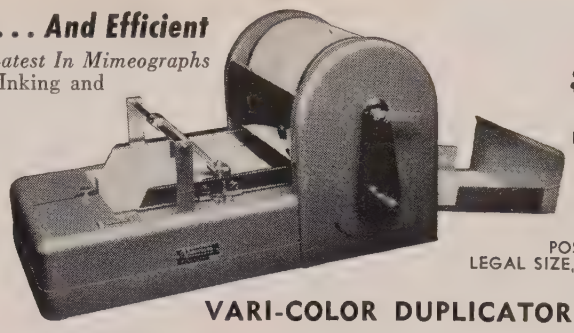

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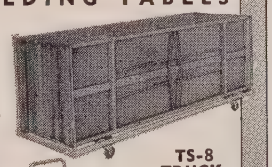

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J.S.

The Bible

EGYPT IN BIBLICAL PROPHECY by Wilbur M. Smith, W. A. Wilde Company, $3.50.

The role of Egypt both in ancient times and in modern times must never be underestimated. Dr. Wilbur M. Smith, well known for his writings on Biblical subjects through the years, presents here a readable account of the place Egypt occupies in relation to the Biblical story.

The author begins by calling attention to the Biblical materials dealing with Egypt. These Biblical references are handled well and an abundance of aptly selected footnotes indicate wide acquaintance on the part of the author with the classic scholars. In fact, the serious student of the Bible will find these footnotes extremely helpful in his attempt to widen his sources of learning in Biblical studies.

The author surveys a period of history from the time of Abraham to late Old Testament times pointing out the role of Egypt as discovered in Biblical materials. There is a chapter dealing with Egypt in 19th century writings and another on the cult of the Pyramids. A final chapter entitled "Blessed Be Egypt—Egypt's Final Redemption" closes the book. A useful outline of Old Testament prophecies is to be found on pp. 248 ff.

A reading of this book most certainly will focus our minds on the importance of Egypt in the ancient world. This needs be done, for Egypt has played a far more dominant role in the ancient world of which the Hebrews were a part than many scholars have recognized. A reading of this book ought to send the reader to more detailed studies of Egypt such as would be found in the writings of Breasted, Budge, Wilson, and others.

This book serves a purpose in Biblical studies. It should be read with care. But the reader should not stop here. Let him go on to some major historical studies on the relation of Egypt to the Ancient Near East. John Wilson's *The Burden of Egypt* (Chicago 1951) would be a helpful supplement.

G.W.F.

AMOS, HOSEA, AND MICAH, by Norman H. Snaith, The Epworth Press, $2.35. (Available in this country through Alec R. Allenson, Inc., Naperville, Ill.)

This commentary is a mighty little volume and one in a projected series entitled *Epworth Preacher's Commentaries.* Judging from the volumes already issued, the conclusion that this series is for preacher's alone is unjustified. Indeed this is the kind of material that laymen need to have close by in their study of the Scripture.

This particular volume is authored by one of Britain's most distinguished Old Testament scholars, Norman H. Snaith. Quality in this 110 page commentary does not suffer. Difficult words and passages receive brief but accurate treatment. Amos chapter 7 is a good illustration of the author's ability to say well much in short space. Here the reader will reach a depth of understanding of the experiences of Amos that will enlighten the man Amos and his message.

Snaith's treatment of Hosea and Micah is of the same penetrating insight, and with few words does the author interpret well these ancient voices of the Lord.

A limited but representative bibliography on the three prophets which are the subject of this commentary is to be found at the close of the book.

This volume and perhaps the series ought to be in the library of every church school ready for constant use by laymen and pastors in their quest for a more intelligent understanding of the Bible.

G.W.F.

THE FLOOD IN THE LIGHT OF THE BIBLE, GEOLOGY, AND ARCHAEOLOGY by Alfred M. Rehwinkel, Concordia Publishing House, 1951. Paper bound edition $1.95, printed in 1957.

The author has an intense interest in the flood and the world before the flood. The flood of Noah's time is, for this author, the "greatest event in the history of our earth." In addition to revealing an interest in historical matters of this period, the author also has some theological concerns. These become quite apparent to the reader.

Beginning with a description of the world before the flood, the author moves to examine the flood motifs found in the Bible and in extra Biblical literature. The closing chapters deal with an attempt to harmonize Genesis and the scientific data of our day.

This book is difficult to evaluate. Its pages contain an amazing array of data and information interesting and useful to students of history and religion. The theological interpretations will receive a warm welcome by many readers but will weary others. If the reader can accept the supposition of the author that the flood is to be regarded as "a prototype of the final judgment," together with all that this position involves, then this book will find a central place in a library. But even though a reader would not be capable of finding agreement theologically with the author, this book deserves serious reading by every sincere student of the Bible.

The availability of this book now in a lower cost paper-bound edition deserves a special note of thanks, and the publishing company is to be congratulated for this deed.

G.W.F.

THE UNITY OF THE BIBLE by H. H. Rowley, Westminster Press, 201 pages, $3.50.

This book by the distinguished teacher of Semitic languages and literature in Manchester concurs in the new approach to the Bible. This emphasizes the essential unity of its message, without of course denying the rich variety of its presentation by different minds. Yet the set of mind differs very considerably—as do the resulting conclusions—from those of the scholarship of the last generation. It is interesting to note how often the new "assured results of scholarship" agree with the traditional convictions that were so blithely cast out the window a few years ago. Scholarship, however "objective" it may claim to be, has its fashions also.

Much of this volume's message spells out the old couplet: "The New is in the Old concealed; the Old is in the New revealed."

There will be much more disagreement with Dr. Rowley's last chapters in which he defends a thorough-going Baptist and Zwinglian view of the sacraments of Baptism and Holy Communion. The trend in the current ecumenical discussion, at Lund and Oberlin, is strongly against him.

It should be noted that this book has been issued also in a paper-back edition, which some may prefer.

J.S.

INTRODUCING NEW TESTAMENT THEOLOGY, by Archibald M. Hunter, The Westminster Press, 160 pages, $2.50.

Dr. Hunter is already well-known for his earlier books and he intends this one as a companion to his *Introducing the New Testament.* One is impressed anew with the author's ability for concise statement and by the same token this is not to be regarded as an exhaustive treatise on the subject. The book is arranged in three parts:

In Part I on "The Fact of Christ" attention is given to the Ministry of Jesus with special reference to the "Kingdom of God" which in turn involves his life, teaching, death and resurrection. Part II deals with "The First Preachers of the Fact" in terms of their message about "Christ and His Work," their understanding of "The Holy Spirit," and their developing consciousness of "the Ecclesia" and the place of the Sacraments. In Part III four "Interpreters of the Fact" are presented including: Paul, Peter, the Author of the Hebrews and John.

One wishes that the book might have been more definitive; however, this may be the price of brevity.

S.L.

THE TEXT OF THE OLD TESTAMENT An Introduction to Kittel-Kahle's Biblia Hebraica by Ernst Wurthwein, Translated by Peter R. Ackroyd, The Macmillan Company.

For several years this book has been a

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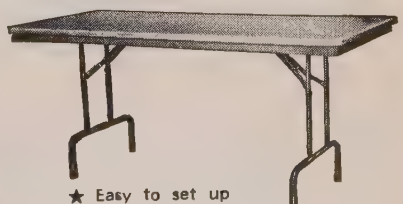

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standard text in some of the German schools and has been used to introduce students to the study of the Old Testament in Hebrew. The book is now being made available to English reading students in this translation by Peter R. Ackroyd.

The Text of the Old Testament deals with such basic concerns as the transmission of the Old Testament text in the original languages and translations made from the original language. Most helpful and informative is the chapter on textual criticism. Every serious student of the Bible ought to read this chapter if no other in the book.

For purposes of illustration the author has included a selection of forty-four plates illustrating many of the outstanding manuscripts which play a leading role in the study of the transmission and translation of the text. Included are some of the lesser known manuscripts, as well as pictures of the better known and more famous codices of ancient and more recent discoveries.

It is most unfortunate that the picture quality of many of these plates is poor, and the quality of printing at places leaves something to be desired. But there is still much valuable information in this book.

The volume will naturally be most useful to language students. It should be read by all as a preparation for their study of the Kittel-Kahle Hebrew Bible. Non-language students, however, will find a wealth of factual data here rarely found in a book this size. The author serves a real purpose here, namely, to prepare a person to handle well the tools of research and textual criticism in the study of the Bible. There is real need today for an intelligent use of the newer data bearing on Biblical studies. An awareness of the history of the transmission of the text together with some measure of appreciation of the problems encountered in textual studies will most surely make for mature Biblical scholarship—a much needed note in pulpit and class room.

Wurthwein's text is a most welcome book and should receive serious study by all who would be good stewards of the word of God.

G.W.F.

General Interest

***NOTHING SO STRANGE*, by Arthur Ford, Harper & Brothers, 250 pages, $3.75.**

Here is a book which will prove to be fascinating reading to two groups of people. The first group will be those who are interested in development in the field of the supersensory, including spirit communication. The second will be a large group who like to pick up brief biographical sketches of the great and near-great.

Arthur Ford is probably recognized as the outstanding mental medium in our country. His life has touched several continents. A glance through the index will raise an immediate question: How can one man in a single lifetime touch so many interesting men and women? These would include Conan Doyle, Sir Oliver Lodge, George Washington Carver, Theodore Dreiser, Upton Sinclair, Dr. Walter Price, Sherwood Eddy, Ellis Havelock, Cir William Osler, James H. Hyslop, Baron Schrenck-Notzing, and others.

In his travels through the world he has had psychic sittings with many hundreds of individuals. Mr. Ford was raised in a Baptist home, but turned to the Disciples church very early in life. With the exception of a few years as a minister of a Spiritualist church, he would be denominationally classified with the Disciples of Christ.

He is what is called a mental medium. The method of giving out messages is usually that of trance communication. Once in a trance his vocal cords are taken over by a control in the spirit world by the name of Fletcher. Through the years Fletcher has become well known to those who have had sittings with Mr. Ford, and he has developed a unique personality for himself. Sometimes his messages are careful, with painstaking efforts to deal honestly; occasionally there is a sense of irritation as if he had grown weary of the task which has been assigned to him. Anyone familiar with Fletcher and his method of communication will not dismiss as inaccurate any communication without first checking the statements. Many have found that what they thought were inaccuracies were true to facts, even though the facts were not known by the person addressed.

In the past few years Mr. Ford has given of his time generously to the organization and promotion of the Spiritual Frontiers Fellowship, an organization of orthodox Christians who feel that the psychic area historically and logically belongs in the realm of religious experience.

While the book is announced as a biography, it is, as well, a genuine collaboration. Mrs. Margueritte Harmon Bro, a writer and psychic in her own right, has given direction to the compilation and seen it through the presses. The result is a volume which will hold your attention until the last pages are devoured.

W.H.L.

***OUR LORD AND SAVIOUR* His Life and Teachings, by Philip Carrington, The Seabury Press, 138 pages. $1.75.**

This is the Seabury Lenten Book for 1958, the work of the archbishop of Quebec. Simply written on the basis of sound Biblical scholarship, it tells quickly the major emphases of the life and teaching of Jesus as given in the four gospels. The book was prepared especially for laymen, and will serve its purpose well, to introduce Jesus and his teachings to many of the Biblical illiterates of our time.

H.W.F.

MARX MEETS CHRIST, by Frank Wilson Price, Westminster Press, 176 pages. $3.500.

For three and one-half years this author and his wife lived under the Communist regime in China and were able to witness first-hand the daily "confrontation between Marxian Communism and a small but vigorous Christian community." He develops this theme through a comparative examination of the two persons, the two ideologies, the two systems, and the two faiths. He points out that whereas Christ would transform the world by changing people, Marx proposed to organize the proletariat behind a concrete program and then seize the "kingdom by force, now!" On the ideological side, Christians are likely to be shocked by an inversion of certain moral ideas within the framework of dialectical materialism. Both Communism and Christianity have well-organized systems—the one relying on coercive power to impose its will, the other on inner truth and spiritual power. Dr. Price feels that Communism is a fanatical faith and because of its "dynamic vigor and fierce bigotry" Christians should be greatly concerned.

It is this reviewer's opinion that because of the timeliness of the subject and the competence of the author in handling it, a great many Christians should consider this book on their required reading list.

S.L.

Is the Ministry a Sinecure?

Some sage advice on conduct and reading by a retired minister.

Robert H. Mercer

John Wesley said to his workers and associates in the days of his flesh, "You have nothing to do but save souls."

Now the popular interpretation of that excellent piece of information is such that a good many devout and well meaning people think that this is a pretty soft job, this soul-saving job. It is, truth to tell, akin to that other easy task which we are often advised to do by politicians and others, the task of "preaching the simple gospel."

In this country in a good many communities the average man has a very shadowy conception of what the average earnest, devoted, industrious minister of the Gospel really has to do.

The church has appointed him as a leader, has duly challenged him at every angle as to his fitness and adaptability for the work, and the constitutional law of his church has made him chief executive on his own field. He is trained, or ought to be if he isn't, educated, and is supposed to be an expert in the business of the management of a church. It is his job to suggest programs, to plan, advise, supervise, recommend, and inspire all that which has to do with the ultimate efficiency of the organization, and bring the greatest amount of blessing, and spiritual comfort, and moral certitude, to all those in respect of whom he is made the chief executive.

Constitutionally he is to have the oversight of the spiritual welfare of the church, he shall have in his charge the conduct of public worship, he is to administer the ordinances, and shall be regarded as the responsible head of the church organization.

All the employed staff of the church, whether they are under pay or not, shall be responsible to the minister for the efficient and proper performance of their duties. Let it be remembered from the outset that no move ought to be made without first consulting with the superintending minister.

He is responsible for the economic policies of the field just as much as he is for the other endeavours generally regarded as less secular. No president of any Ladies Aid Society, no treasurer of a trustee board, no superintendent of any Church school is well advised to enter into any undertaking involving that particular department of the church financially, without having first consulted the minister and having received authority from the board with which the mover is particularly identified. A great deal of misunderstanding and friction may be avoided if this simple law of the church is adhered to, and the ministerial entrepreneur is kept informed of everything which has to do with the ultimate success or failure of the business which has been placed under his direction.

That is what the church engages him for, because he knows his business, and if he does not he is an imposter as well as a failure in the sacred ministry.

(turn to next page)

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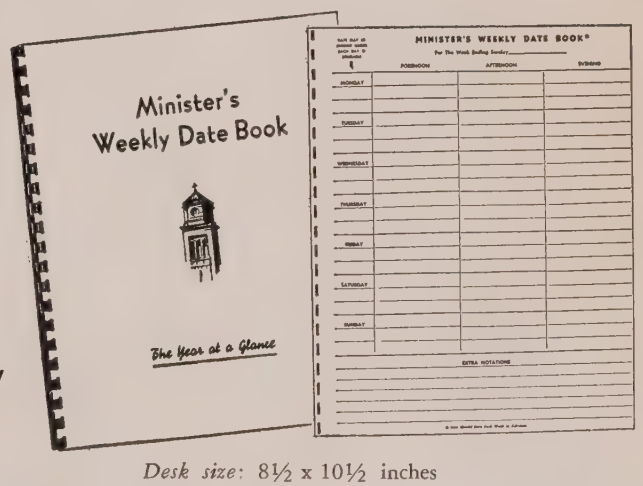

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Now some good folks often wonder if the minister is ever going to visit his flock. This is a purely psychological attitude.

The assumption here is, that because I don't see him in my house this week, therefore he cannot be attending to his pastoral duties.

The insistence on this phase of a minister's work is increasingly tremendous.

There is no substitute that can make up to the Christian minister for the lack of the preaching genius, and yet how difficult it is to preach. Dr. Newell Dwight Hillis once said, that, "The genius of preaching is truth in personality. Truth in the intellectual system is a skeleton, truth in personality is power and life." "By the torch of burning speech Peter and Bernard, kindled the ardor of the Crusaders. Savonarola's arguments were brought together in a solid chain of logic, but it has been said that his flaming heart made the chain of logic to be chain-lightning.

Preaching is plying man with the eternal principles of duty and destiny, so as to give warmth to the frigid, wings to the dull and low-flying, clarity to reason, accuracy to the moral judgment, force to aspiration, and freedom to faith."

If Jesus is the bursting forth into visibility of the universally diffused reality, preaching this great truth must surely become the supreme challenge of the century.

Standing before the cathedral of Wittenburg, Jean Paul uncovered his head and said, "The story of the German language and literature is the story of Martin Luther's pulpit".

Webster through stately oration, Rufus Choate through impassioned address, James Anthony Froude through polished essay have alike affirmed that, "our representative government go back to that little pulpit in the Swiss city of Geneva."

Any minister who has the faintest conception of the glories and conquests of the Christian pulpit will not be satisfied to loiter long on the trivialities of light society, and neglect the weightier matters of pulpit preparation and equipment.

He must become a man whom God may trust and use for the loftiest human destiny, he is the chosen and credentialed ambassador of God.

> There stands the messenger of Truth,
> There stands the legate of the skies,
> His theme Divine, his office sacred,
> His credentials clear.

When Thomas Binney appeared in the pulpit he looked and acted like a god. Archbishop Temple gave the Apostolic benediction to a congregation as though he were blessing a nation. Hugh Rose read the Ten Commandments in a rural church on a rainy day with such dignity of articulation that a critical listener said, "Rose seemed to have received them that morning from Sinai itself."

These prophets hurled "tempestuous glories" from their thrones and

> ". . . . . could not print
> Ground where the grass had yielded to the steps
> Of generations of illustrious men, unmoved.
> They could not always lightly pass
> Through the same gateways, sleep where they had slept,
> Wake where they had waked, range that enclosure old,
> That garden of great intellects, undisturbed."

If the messengers of the cross are to exert the influence that is actually, spiritually possible for them, among the forces that must bring this to pass is the contribution of respect and reverence that the common people can make to this end in this day of unprecedented challenge and responsibility.

It will be recognized that the minister will have had something to do e'er he is acquainted with the choicest books of the literature of the past, and in this connection I would mention the following as forces in the life of ministerial efficiency that cannot well be ignored or overlooked.

Principal Edward Caird's *Evolution of Religion* together with any volume from the lucid and talented pen of John Caird. Sabatier's *Religions of Authority and the Religion of the Spirit.* Professor James' *Varieties of Religious Experience* and Watson's *Interpretation of Religious Experience,* J. R. Illingworth's *Divine Immanence,* and George P. Fisher's *Grounds of Theistic and Christian Belief,* and one other especially, *The Philosophy of Theism,* by Professor Borden P. Bowne. This will give some acquaintence with the battlefield as it has been fought over in the immediate past. Among the more modern books that the minister must find time to study may be mentioned these.

Professor S. R. Driver's *Genesis* will be a fairly effective foil for Dr. Orr's *Problem of the Old Testament. The Doctrine of God* by Professor Knudson should be read in conjunction with Professor Brightman's *Problem of God,* with the addition of Dr. Edwin Lewis' *God and Ourselves* for purposes of comparison.

The New Testament studies will involve the perusal of Fairweather's *Background of the Gospels,* Bacon's *Fourth Gospel in Research and Debate,* Case's *Evolution of Early Christianity,* Scott's *Fourth Gospel, The Beginning of the Church, The Kingdom and the Messiah,* Foakes-Jackson's *The Beginnings of Christianity,* Lake's *Earlier Epistles of St. Paul,*

Deissmann's *The Religion of Jesus and the Faith of Paul,* Morgan's *The Religion and Theology of Paul,* and numerous other volumes of which these mentioned are but a suggestive index.

This of course does not begin to be an end of the minister's labours in matters of the mind. There are the pressing problems of sociology. Whatever studies have been done in this direction the changing age calls for abundant and painstaking application to a fearless and comprehensive understanding of the times.

To this end read, *How Diplomats Make War,* Neilson, Under programs of economic and social betterment there will be *Progress and Poverty* by Henry George, *Syndicalism etc.* by John Spargo, *Co-Operation the Hope of the Consumer,* by E. P. Harris.

Social Conservation and Rehabilitation will compel him to read, *Child Problems* by Mangold, *Juvenile Courts and Probation,* by Flexner and Baldwin, *Principles of Relief,* by E. T. Devine, *The Cause and Cure of Crime,* by C. R. Henderson, *The Principles of Labour Legislation* by Andrews and Common.

Interracial relations will ask for a restudy of The Immigration Problem by Jenks and Lauck, Italians of Today, by *Richard Bagot, The Slav Invasion* and *The Mine Worker,* by F. J. Warne, *The Spirit of the Ghetto,* by Hutchins Hapgood, and anything from the pen of Dr. Edward Steiner.

Industry is fairly well covered in *The Evolution of Modern Capitalism,* by J. A. Hobson, *Modern Industry in Relation to the Family* by F. Kelly, *The Labour Movement* by Harry F. Ward.

Social Education will be better understood by meeting that excellent Vermonter John Dewey, in *Democracy and Education,* or G. A. Coe in his excellent volume *Social Theory of Religious Education.* Politics and the Democratic Movement must be watched and studied and an intelligent opinion formed regarding it. This means making the acquaintance of Walter Lippmann, in *A Preface to Politics,* L. T. Hobhouse, in *Social Evolution and Political Theory,* and F. H. Giddings in *The Responsible State.*

We may pass over the status of women for the present to consider reconstruction problems growing out of the world-war.

J. A. Hobson's *Democracy after the War,* and *Problems of a New World* by the same author will be found stimulating; read in conjunction with *Henderson's Aims of Labour.* Only the fringe of sociological studies have been touched upon so far, and the minister is herewith given a fair warning that he has no place in the Christian ministry if he fails to be a prophetic interpreter in this remarkably changing age. Besides the study of the ground swell of universal unrest as represented by this limited bibliography just mentioned, nothing has been said about Plato's *Republic,* and Polybius' works, nothing about Machiavelli's *Prince,* or Dante's *Divine Comedy.* Nothing about the Sophists and the Greek Enlightenment, nothing about the later philosophers such as Berkeley, Liebnitz, Spinoza, Kant and the English Deists. If the minister is to accomplish his mission with credit to himself and profit to his master, he must understand the ramifications of his philosophy of life, he must spend a great deal of time not only reading the new "stuff" that is flooding the book markets but in reviewing the glorious literatures of the past.

If the minister has a scientific bent he will spend many an hour with his Dana and the minerals or with his Norton's Geology. He will be tempted to follow the trail of Blackstone and Masterman and Sir Frederick Pollock, for an astute administration of ecclesiastical law is not an accident. Church polity is as profound a study as "contact metamorphism" and only by careful analysis of the whole field of political theory can a minister be said to be a master in this field.

I heard an authority on homiletics say on one occasion, "Never sit down to read a newspaper". This would keep one standing a long time if he is to read the excellent religious journals that come to his office. But they ought to be read. Therefore the minister must find time, asleep or awake, to read the *Hibbert Journal,* the *Christian Century,* the *Journal of Religion,* the *Christian Science Monitor, Church Management* and many other necessary additions to his list of usable magazines.

It is only an incident in the life of a minister to have some building construction on his hands. Most ministers have a church or two in process of building and it is another incident in his multifarious program to look after the "progress chart", and superintend the requisition orders, not to mention the little affair of financing the job. If he meet his boards as they ought to be—quarterly official boards, trust boards, Sunday school boards, ladies aid boards, finance boards, estimating boards. and sundry committees, there will be at least one busy man in the community. Add to this the incessant demand upon his time for addresses at Rotary Clubs, Kiwanis gatherings, Pythian Councils, lodge meetings, the fact that in all probability this busy man is carrying a University course leading to the doctorate and the average man will likely surmise that the minister has something to do after all.

The parish co-ordination chart calls for an officer for the department of promoter, advertiser, financier, etc. All the success of the Church may not be the result of the administration of the ministry, but the minister can be a very potent factor in the accomplishment of its failure.

The problem that seems to carry as much bewilderment as any other is that

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of financing the work. There is such a lamentable tendency to descend to such questionable methods as "crazy-quilt making", and card parties, in the attempt to build the Kingdom of God.

It is right here that we need to apply some real church statesmanship, for the hour is struck for 'advance all along the line'.

Many people are asking what the church needs all the money for. It is difficult to remain patient under such conditions as these.

If the Church were not a living organism, then we might be able to compose our minds with a lamentable condition of stagnancy, out of which there could never issue any quickening influence whatsoever; but because the church is an ever increasing, ever widening reality, venturing further and further in her great enterprises of faith, there will be a commensurate increase in the need of support.

Let the man who could wish that the Kingdom of God might have even limits set to it, and become stunted, dwarfed and inefficient, ask such a question; but let him not call himself a disciple.

We will have no limits set to his empire. His imperial voice is ever calling us forward.

And all this labour, and we have only touched the fringe of it, leads to a much desired end—the spread of scriptural holiness throughout the land. When all things, therefore are considered, it will be perceived that Mr. Wesley was correct in his summation when he said,

You have nothing to do but save souls,
therefore be spent in this work.

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It is THEIR business to know YOUR Church.

The time between an "idea" and "reality" is the time to invite a WELLS' representative to meet and study with your Church leaders.

WELLS ORGANIZATIONS

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Branch offices in principal cities throughout the
United States and all major English speaking countries